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VOLUME 36—No. 12

DECEMBER, 1930

*Continues The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, Preacher's Illustrator, and The Whiten'd Fields.*

# THE BIBLE CHAMPION

*Official Organ of the Bible League of North America*

ESTABLISHED IN 1889

## An Advent Meditation

**T**HIS is Advent Season. The rushing world pauses to remember the one supreme personality of the ages, Jesus, Messiah. He came into a world of manifold tyranny and has made it a world of increasing freedom. He came into a world of cruel despair, and has made it increasingly a world of hope. He is the foremost Truth of the ages. To deny this is illiteracy, or else blinding prejudice. His supernaturals are not a burden for the intellect to carry but rather the fulfillment of the soul. Materialistic and mechanistic views of life are not rational. They are irrational. They contradict the one most immediate certainty of experience, man's sense of freedom, of creative responsibility. It is time for the intellectual world to forget the silly speculations of the nineteenth century which were too small for the fact of Christ and to enlarge its conception of things until there is room for Him, His redemption, His power, and His promise.—*Harold Paul Sloan, D.D.*

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The BIBLE CHAMPION is the Official Organ of the Bible League of North America,  
an Organization formed to Promote the True Knowledge of the Bible and  
consequent Faith in its Divine Authorship.

William Phillips Hall, President

Frank J. Boyer, Secretary-Treasurer

## THE BIBLE CHAMPION

### CONTENTS—DECEMBER, 1930

#### EDITORIAL

The Champion and The Essentialist Merge— <i>Frank J. Boyer</i>	625
Leadership in America's Moral Crisis— <i>A. Z. Conrad, Ph.D., D.D.</i>	626
Human Personality and the Kingdom of Christ— <i>Harold Paul Sloan, D.D.</i>	628
The Lambeth Conference on the Scriptures— <i>Leander S. Keyser, A.M., D.D.</i>	630
Conscience! Conviction! Courage!— <i>T. C. Horton, D.D.</i>	632
The Fruitful Life— <i>David S. Kennedy, D.D.</i>	633
Notes and Comments	633
Apples of Gold in Baskets of Silver — <i>Thomas H. Nelson, LL.B.</i>	637

#### THE ARENA

Seven Canons which Higher Criticism must Ultimately Face — <i>Professor Herbert W. Magoun, Ph.D.</i>	638
The Tendency of Evolution— <i>Rev. G. L. Young</i>	645
A Nation-Wide Campaign for Children— <i>George H. Dowkontt, D.D.</i>	648
Chronology of the Bible— <i>W. Bell Dawson, M.A., A.S.</i>	649
The Meaning of Christmas— <i>Bishop C. P. Anderson</i>	632

#### THE SANCTUARY

Blessing— <i>The late William H. Bates, D.D.</i>	650
Fearless Before the Threatening Host— <i>J. H. Jowett, D.D.</i>	650
Faith— <i>William H. Bates, D.D.</i>	650
The Believer's Justification— <i>The late William H. Bates, D.D.</i>	651
A Tenth or the Whole?—Which?— <i>Henry W. Munger, D.D.</i>	651

FLASHLIGHTS— <i>William E. Biederwolf, D.D.</i>	652
---	-----

PRAYER MEETING SERVICE— <i>A. William Lewis, D.D.</i>	659
---	-----

OUR SERIAL—The Clamping of the Shackles— <i>Professor Gleen Gates Cole, Litt.D.</i>	661
--	-----

#### THE LIBRARY TABLE

Conducted by *Professor Leander S. Keyser, A.M., D.D.*

The Christian Way of Liberty	664
Reviews of Recent Books	665
Additional Literary Notes	670

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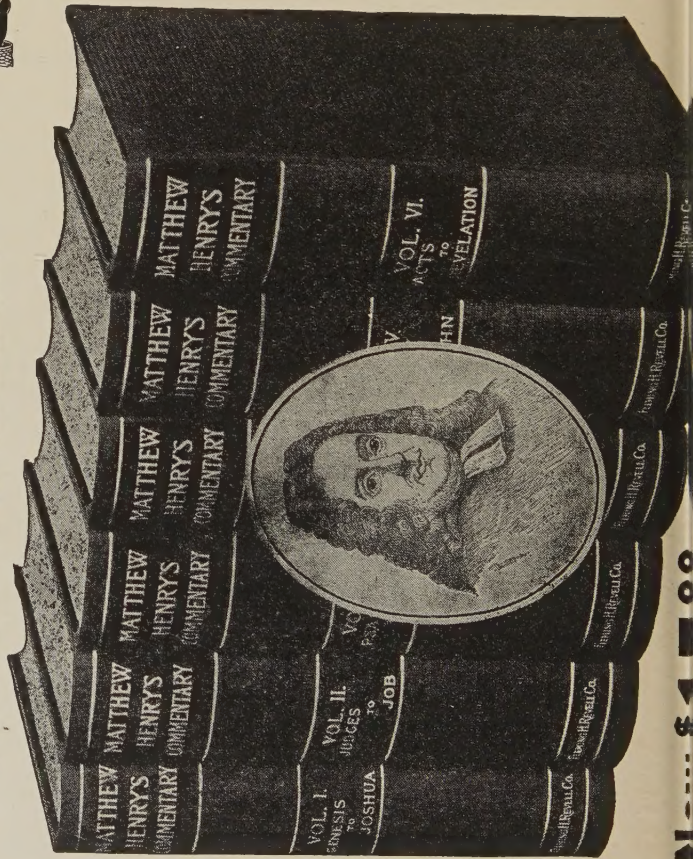
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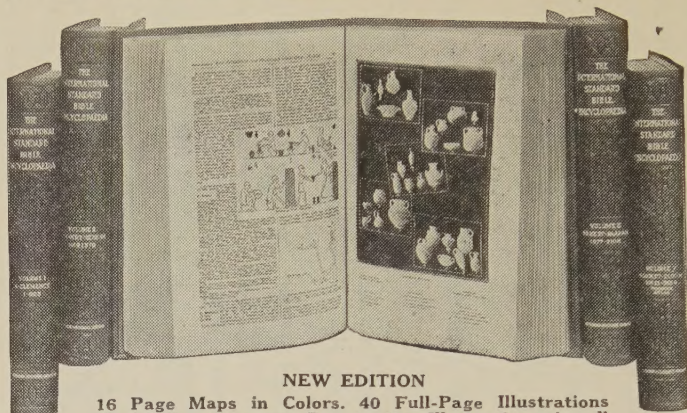
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# THE BIBLE CHAMPION

*Official Organ of the Bible League of North America*

Volume 36

DECEMBER, 1930

Number 12

## EDITORIAL

### The Champion and The Essentialist Merge



THESE are days of merging and consolidating. The call is for more efficiency, and for more economical methods. This call came to the CHAMPION. The great depression in business has something to do with it!

In 1904 the newly organized Bible League of North America took over the *Bible Teacher*, published for ten years, prior to this time, by our good friend, Dr. William M. McPheeters, one of our Contributing editors. The name of the magazine was then changed to the *Bible Student and Teacher*, and, in its enlarged form, became the organ of the Bible League. Dr. Daniel S. Gregory became its editor and continued in this office until his death in 1913.

In August, 1913, Dr. Jay Benson Hamilton succeeded Dr. Gregory, and at his instance the name was changed to the BIBLE CHAMPION. Dr. Hamilton continued editor and publisher of the CHAMPION until June, 1918, when the war conditions wiped out so many worthy periodicals with small circulations.

In June, 1918, the *Sermonizer*, a homiletical magazine, then published by the writer, took over the BIBLE CHAMPION. He yielded to the insistent request of Dr. Hamilton to continue the name BIBLE CHAMPION. Dr. Hamilton continued to serve as editor of the CHAMPION until his death, in 1920.

The paramount object of the CHAMPION has always been to promote the True knowledge of the Bible and consequent Faith in its Divine authority. In its new relation there will be no deviation from this course.

One of our Associate Editors, Dr. Harold Paul Sloan, has for more than six years published and edited *The Essentialist*. Its aims are identical with those of the CHAMPION.

Several weeks ago, at a conference between Dr. Sloan and the writer, negotiations were begun looking toward the merging of the

CHAMPION and the *Essentialist*. These negotiations are now concluded, and the first number of the merged magazine will be the January number, 1931. In form, and size, and price, the merged magazine will be the same as the CHAMPION.

Dr. Sloan hardly requires an introduction to our CHAMPION family. His editorials in this magazine have always attracted wide attention. We may perhaps add that you will do well to read his editorial in this number of the CHAMPION entitled: *Human Personality and the Kingdom of Christ*. He will be the Editor-in-Chief of the merged magazine.

The only change our friends will notice in the appearance of the merged magazine will be the change of the color of the cover. And we may assure them that the contents of the merged magazine will not fall below the standards set by their favorite magazine—the CHAMPION. The editorial work will be in able hands, and the publisher will now have more time to attend to the details of his office.

#### IMPORTANT

From this time our friends are requested NOT to send any Mss. to the Publisher, but to mail them directly to the Editor-in-Chief:

Rev. Harold Paul Sloan, D.D.,  
Haddonfield, N. J.

But everything that pertains to the publishing end of the magazine should be addressed as heretofore, to

Frank J. Boyer, Publisher,  
Reading, Pa.

May the divine favor rest in rich measure upon the new magazine, its editor, and publisher, its contributors, and all its readers! We bespeak for it the prayers and patronage of all who read these lines.—F.J.B.



## Leadership in America's Moral Crisis



APPETITE and avarice are the basic causes of the moral degeneracy of the present hour. From the Garden of Eden to the present moment, appetite has led mankind away from God and truth and duty. Secularism and materialistic rationalism in the higher circles have made their influence felt all the way from the university to the jungle. So absorbed have men become in material things that the sublime realities of life have largely lost their hold on multitudes of people. Inventive genius has made our age the machine age. The impersonality of the machine has given a sort of a heartlessness to industrialism.

Again, science has been so deified that people have come to believe that here they find the last word of authority to direct life's activities. When science reaches her frontiers she hears no voice beyond and is utterly incompetent as a guide to lead on behind the curtains. Fortunately this fact is coming to be recognized and a wholesome discontent pervades the entire social and industrial world today. The reaction from materialism has positively set in and before long we can readily believe will make itself manifest in striking ways.

If ever the world needed a Divinely guided leadership it is now. No leader who comes in his own right and in his own name self-satisfied and self-sufficient can save the world from its sour, dissatisfaction.

It is impossible to divorce religion from ethics. Real religion has primarily to do with the conduct of man and his relations to the Infinite. The vast wealth of America has not sufficed to give to our part of the human race the soul-satisfaction without which life is scarcely worth living.

While there are some favorable signs of the times, looking to a return to God and reality, there is also not only discontent but either active criminality or indifference, toward the criminal tendencies so very apparent among youth. The only leaders who can ever hope to lead this distraught world out of its difficulties are religion leaders. Under the powerful inner urge of the Divine spirit we may expect men to come forth in the present crisis who will be able to give life the upward incline.

Nothing is more apparent to the student of today's thinking than the fact that the underlying ideas wrapped up in the words "duty" and "destiny" have largely lost their grip.

Accountability and responsibility are indispensable to any great personal achievement. Once dismiss the thought and the fact of ultimate relationship to God, or in other words of human destiny, and you have severed the nerve of moral progress.

It is the fashion today to urge upon youth a sense of self-sufficiency and to deride the idea of obligation inherited or revealed. This invariably leads to two things: superficiality in thinking and self-indulgence in action. The restraints which must be practiced in order to a disciplined personality are either completely ignored or looked upon with contempt. Divine sanctions are repudiated and medieval conceptions and a fatalistic conception has taken the place of freedom of the will. Life becomes merely chemical or mechanistic, relieving man entirely of any responsibility for his conduct. Instead of a free choice of the good, the true and the beautiful it is assumed that heredity and environment expressing themselves in mere muscular reaction explains the conduct of men.

The whole doctrine of materialistic evolution finding a new expression in psychological terms and theories is disastrous to the highest ideals of life and living and cuts man loose from the sources of wisdom and power.

The practical application of the Gospel of Christ makes it necessary for every disciple of Jesus to concern himself or herself with moral conditions which confront us. We are obliged to reckon with unholy tendencies, wholesale criminality, iniquity in high places, Phariseism in religion, greed and graft in political relations, and, indeed, everything that relates to the well-being of humanity.

No minister can excuse himself from active participation in the vital, social and political questions of the day on the ground that his business is purely spiritual. Spiritual leadership can never fulfill its duty until it forms contacts with all sorts and conditions of men and deals with all sorts of evils which have to be corrected. To say, "My business is to preach the Gospel" is to tell the truth, the whole truth and nothing but the truth, provided I understand the relationship of the Gospel to everything that pertains to human life and human progress. Gospel is "Good News." And in this God has reference to human improvement, human reconstruction and human regeneration. The redemptive work



Jesus was designed to save the whole man, body, soul and spirit.

America is at the crossroads. A real crisis is here. The most humane piece of legislation ever enacted in the history of Governments was the passing of the Eighteenth Amendment to our Constitution. What could have been more heartening to the lovers of the good and the true, those who sympathized with human distress and are anxious to relieve mankind of one of its worst temptations, than the great majority which acclaimed the Eighteenth Amendment as the policy of the American people.

Since the days of Noah liquor has been a blasting curse to the human race. Untold millions have gone to untimely graves and have left behind them a trial of inexpressible woe wholly as a result of yielding to an abnormal appetite for strong drink. For several generations, America was cursed and crushed by the conscienceless liquor traffic. The brewers had a strangle hold on the nation. Political activities were directed from saloon centers. Homes were blasted and the most promising youth of America disappointed the hopes of parents and friends and died "unwept, unhonored and unsung."

Repeatedly our attention has been called to the fact that prohibition was put in the Constitution by the largest majority that ever passed upon an amendment. It was done by the people in America because it was impossible longer to tolerate the tyranny of the liquor traffic. Every kind of a method that could be conceived of was employed to deal with this octopus. The tentacles of the devil fish of strong drink reached out to pollute, degrade, destroy and strangle life in every part of all our great Commonwealths. But appetite and avarice again began to assert themselves! The public press deprived of the revenues coming from liquor advertisements has inveighed against prohibition from the beginning. Boozers, bootleggers and the bibulously inclined have been squarely against prohibition from the first. The Eighteenth Amendment has never had a square deal. Startling revelations have recently been made of the blockade established by some of the very men into whose hands the enforcement of the law was placed.

But in spite of all this, and notwithstanding its bad enforcement, prohibition has been a tremendous success. Crime has decreased 37%; Commitments for drunkenness 55%; Assault, 53%; vagrancy 52%; and action against all offenders under seventeen years of age has decreased 43%.

The Boston Family Welfare Society says, "In cases where drink figures, the numbers have decreased from 27% to 9%." The Children's Bureau of the Labor Department declares that on the basis of population the number passing through Children's Courts since prohibition has decreased 30% in Buffalo; 45% in New York; 46% in Chicago; 55% in New Orleans, and 60% in Boston.

We are told that prohibition can not be enforced. As a matter of fact it can be enforced wherever there is a disposition to enforce it. We have to have the courage to demand its enforcement and the sense to compel it.

What shall we do about it? We are determined; we are unyielding; we are undaunted. We well know we are at war against the most debauching, degrading, health-destroying, business in the world; the liquor traffic. We are in this war to win it, and we will win it, at whatever cost and however long it may take. We are linked up with God Almighty in the interests of justice, sobriety, sanity.

The Church must take the leadership in creating a sentiment that will compel the enforcement of prohibition. There is no distinctively religious duty more clear than this. We are linked up with Almighty God in the interests of justice, sobriety, sanity, economic progress, home-happiness, personal honor, health and heroism. We are unalterably and unchangeably opposed to the restoration of the saloon, to "Federal Control," to "State Option;" indeed to any kind of a method which puts the Government into the liquor business.

Every sort of a method save prohibition has been tried and found wanting. All methods employed have still left the liquor traffic with its trail of poverty, disease and woe, and of disappointment, withered wedding wreaths, degraded womanhood, wretched childhood, political debauchery, ignorance and general degeneration. The only place to cut off a dragon's tail is right behind his ears.

An insistent, obtrusive, malignant and defiant propaganda has made so much noise that many people have become confused and are hesitating and altering. A courageous determination must save the United States from the disaster of repeal and a return of the liquor traffic under any sanction of law.

Twenty-six million automobiles are operated in the United States. Can not any intelligent person see that without Prohibition our highways would witness the slaughter of multitudes of children and adults? If we have crime now it would be definitely multiplied by



the abandonment of Prohibition. We are urged to enter upon the method of Government control. That immediately places the sanction of law around this despicable business. License is consent and consent is participation. Participation is responsibility in all the consequences.

We are told to go to Canada for light on this question. In 1926 there were 298 persons killed in Ontario, and when Prohibition was abolished in 1928 there were 477 killed. License in Ontario increased cancellations of automobile drivers' licenses from 236 in 1926 to 654 in 1928. The cost of jail maintenance increased 35%. Total commitments to jail increased 44%. Prisoners convicted and sentenced increased 53%. The fact is the liquor traffic has Canada by the throat. Permits to drink have increased from sixty thousand at first to 144,000 in two years. The *Montreal Star* tells us drunkenness among women has increased 53%. Ontario is buying liquor at the rate of a million dollars a week. Wherever the liquor traffic is given the sanction of law it has invariably become the great red dragon of society, making for the destruction of character, the ruin of homes and the wreck of all that is clean and wholesome. Prohibition can and will be enforced when we have a leadership in our Churches which will mobilize the religious power of the nation.

We must be determined and unyielding. We must recognize that this is a war and not

a battle. We must stand unflinchingly against the most debauching, degrading, self-destructive business in the world, the liquor traffic.

The principles inculcated during these last years by the BIBLE CHAMPION, which mean it is a champion of every holy cause, need now to be applied definitely to the perpetuation of prohibition. The influence of this noble periodical has been very much greater than most of its readers realize. While it has been dealing largely with motives and spiritual principles it has by its direct utterances and implications appealed to men and women to stand firmly for every great and noble cause. Its self-sacrificing publisher has as his only reward for his indefatigable efforts the consciousness of Divine approval and the glad sense of exercising a leadership which has led many a bewildered one to the light.

It is time that all the Disciples of Christ in America put the trumpet to their lips to warn the people against surrender to the hosts of evil. It is ours to call men and women to the standards of the Word of God; to declare in unmistakable terms that we are our brother's keeper.

Let us stand for the hearts and the homes of the American people; for justice, sanctity and sobriety; for purity, peace and progress at all hazards and under all conditions. Let us say to those who are advancing to attack the Eighteenth Amendment, "You shall not pass."—A. Z. C.

## Human Personality and the Kingdom of Christ



THE kingdom of Christ involves three major ideas: the eternal purpose of God; His redemptive program in history from Abraham to John Baptist, and from the ascension of Jesus to His second coming; the person of Jesus Christ Himself. The first and last of these three values are constant. There is neither increase nor diminution in the glory of God's purpose. There is no change in the majestic fullness of Christ; but God's redemptive program in history, apart from the person of His Son, is in part dependent upon the human equation, and this is the explanation of the ebb and flow that is so clearly manifest in the progress of His Kingdom.

The Kingdom of Christ will be majestic and full or weak and thin in precise proportion to the interest which men have in that Kingdom. It is a question of personalities and of hours of interest. When a considerable proportion

of men are largely interested in the values of the Kingdom, it will inevitably go forward. When that interest is reduced either in respect of the time during which it occupies their thought or of the number of people who give it attention, then, by consequence, the Kingdom is reduced automatically: for example, a ten per cent. Church attendance cannot possibly produce the spiritual result in the life of the world that a fifty per cent. Church attendance would produce. Or, again, an interest in the things of God that would bring men to the house of God Sunday morning, Sunday night and at the mid-week hour must have vast greater creative value than an interest that brings them out only once a week, or perhaps once or twice a month. It is an absolute proportion, and it works as exactly as gravitation. A reduction of human interest in the Son of God, whether it be in terms of shorter hours or smaller numbers, will inevitably result in



declining progress of the Saviour's Kingdom.

There is no need to complicate this clear principle by raising the question whether the activities of Christian benevolence are not equally valuable in developing the Kingdom with our direct interest in the person of our Lord Himself. Christian benevolence stands and must ever stand as a resultant; it is not a cause. Interest in Jesus Christ Himself is and must be the one great creative value in Christianity. To glorify Jesus Christ by benevolences is magnificently Christian, but to substitute benevolences for the glorifying of Jesus Christ is to surrender Christianity.

The fundamental thing in Christian experience is a personal relationship to God through faith in His redeeming Son. Faith seizes the Son, not only for the grace of forgiveness, but also for wisdom, providence, and power; and this fourfold dependence is constant. Take an illustration: A plant is growing in sterile soil. It is poor and thin. The farmer fertilizes it. The vital activities of the plant now come into relationship with a new value, and from this time on, all its activities include its relationship to this new value.

Precisely the same is the Christian's relation to his Lord. We come into contact with Him in the experience of conversion; and then in every process of life we are constantly occupied with Jesus Christ and His redeeming and empowering grace. To lose Him out of emphasis in the Christian's life would be like taking the fertilizer away from the plant. As soon as the added value is removed, the plant processes are no longer in relation to it, its strength declines.

Similarly as soon as men are no longer vitally engaged with Jesus Christ their lives decline. When men in the human race came up into relationship with the Saviour, it made them super-men. When enough men came up into this relationship with Him, it made a super-civilization; and the further progress of civilization can be maintained only by an increase in the number of men who hold this relationship. So Jesus said, "I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture." John 10:7-9.

The fundamental thing, then, is relationship to Jesus Christ; but there are many areas of human interest in which this fundamental interest must become manifest. Not only must

benevolence show the mind of Christ, but business, government, amusement, education and even science. It is majestic. It is stupendous.

Jesus Christ is the supreme value, the supreme creative force in life. If we seek for truth, it must be in obedience to Him, to His mind, to the total truth which became manifest in Him. When science departed from Him, denying His miracles, it excluded itself from truth. After a hundred years, we are beginning to see this. We are repudiating the crude, materialistic and mechanistic ideas of earlier decades. We are beginning to realize that the deepest certainty we have is the certainty of personality; and that personality is neither materialistic nor mechanistic, but spirit and free.

Prof. Eddington's statement in which he asserts that religion has a more fundamental apprehension of reality than has science is more significant than Copernicus' discovery that the sun, not the earth, is the center of the universe.

Professors Compton and Bridgeman, developing the fact that there is a principle of uncertainty in nature, prepare us for the recognition of that uncertainty in nature which is essential to the truth of personality and freedom. In its ultimately primary, the world of subatomic action, there is freedom in the sense of lawlessness, and in the world of personality and of God, at the other end of the scale of reality, there is freedom in the sense of personal sovereignty.

A science that recognizes these things has room for Christ, for the total fact of Christ. And when men study the universe in utter loyalty to Jesus Christ they will find the truth, and only then.

It is the same in every other field of human interest. Whenever we depart from Him we move out into the dark. Whether it be business or amusement, if it departs from His truth, we move into futility. After an orgy of speculation, a panic follows, always. After an orgy of Christ-dishonoring amusement, disappointment and disillusionment follows, always. There is no pathway into life, no matter whether it be science or business or pleasure or social progress that does not lead into and in Christ.

The supreme responsibility of life is to make Christ dominant, to promote the influence of His total personality in every avenue and interest of men. He should be supreme in art, in literature, in education, in the family circle, in business, in benevolence, in statesmanship,




on our highways, in our landscapes. The greatest music should be designated to glorify Christ—the greatest painting, the greatest literature. The noble Gothic cathedral that dominates the rural landscape, or the crowded city corner help to magnify Christ. The wayside shrines that one meets on the roadside in Europe are beautifully Christian. Ruskin says that the great paintings of the ages are Christian paintings; and it should ever be that the highest art is dedicated to His holy name.

Men, interested in Christ; men and yet more men interested in magnifying His holy name; hours invested in exalting Him; the pure worship of the Son of God that will fill souls with an atmosphere of exaltation and life with a triumphant motive—this is the need of the world and the only program that will secure progress.

How striking, how solemn, how inexorable true it is: to leave Christ out of life damns life; to leave Christ out of human society thrusts it backward toward the degradation of paganism. To leave Christ out of human learning rushes it into the futility of mechanistic theories where men despair. To leave Christ out of pleasure corrupts it into sensationalism, and its delights turn to dust and ashes in our mouths. It damns pleasure.

Christ is the spring of progress and the key to progress. The increase of His Kingdom comes only by glorifying Him. It depends upon the number of personalities, the number of hours that are dedicated to magnifying His incomparable name.—H.P.S.

## The Lambeth Conference on the Scriptures

UCH writing has been done on the Lambeth Conference of Bishops, which was in session for five weeks at Lambeth Palace during the last summer. It was attended by 307 bishops of the Anglican Church and other allied Episcopal bodies. These bishops have issued a manifesto of their convictions. It is quite a lengthy statement, and has produced various reactions. Our friend, the editor of *Serving and Waiting*, is somewhat severe in his criticisms.

We feel that we can give space and time only to a consideration of the Episcopal declaration on the Holy Scriptures for whose vindication this magazine is chiefly concerned. To our mind, it is rather a slippery statement. It seems to say the right thing and then modify it in such a way as to take it back, or, at least, make their view a misty one. At all events, one cannot be sure just what the view of the learned bishops is. Here is their first sentence:

"We affirm the supreme and unshaken authority of the Holy Scriptures as presenting the truth concerning God and the spiritual life in its historical setting and in its progressive revelation, throughout both the Old Testament and the New."

In a way that seems to be evangelical and upstanding. It acknowledges the "authority" of the Holy Scriptures, and asserts that they present a "revelation," and this they do throughout both the Old and New Testaments.

And yet there is that modification or apparent limitation: "the truth concerning God and the spiritual life," which has a modernistic intonation, as if the Bible were an authority, after all, only in what it says directly about God and the spiritual life, and as if there might be things in the Bible on which it does not speak with authority.

Are we too suspicious? Are we "hunting for heresy?" Well, the next statement increases our solicitude. It says: "It is no part of the purpose of the Scriptures to give information on those things which are the proper subject matter of scientific inquiry, nor is the Bible a collection of separate oracles, each containing a final declaration of truth. The doctrine of God is the center of its teaching, set forth in its books 'by divers portions and in divers manners.'"

Now, why were such modifications necessary? Is it really true that "it is no part of the purpose of the Scriptures to give information on" scientific matters? The Bible says: "In the beginning God created the heavens and the earth." Is that no matter of "scientific inquiry?" The Bible teaches that God created man in His own image. Does science have nothing to say with regard to the origin of man? The Bible teaches that each type of plant and animal was created "after its kind." Can you divorce the problem—the problem of type—from the domain of scientific inquiry? The Bible clearly shows that God fashioned (yatsar) man's body from the dust (aphar)



of the ground. Has scientific inquiry nothing to say about the origin of man's body? The bishops surely know that volumes upon volumes have been written on these subjects by scientific men.

We think that those learned churchmen ought to have been more precise in their statement if they meant to be truly evangelical. They should have said something like this: While there are many scientific questions on which the Bible makes no declaration, yet wherever it does touch on such questions, it tells the truth, because of its "supreme and unshaken authority." The purpose of the Bible certainly must have been to "give information" on everything on which it *does* give information. It is not likely that it would be an "authority" on God and the spiritual life, the very highest qualitative values, and then blunder on other matters of not so much importance. If "the doctrine of God is the center of its teachings," the circumference and radii of the circle ought also to stand out in the clear.

And what did the bishops mean when they said: "Nor is the Bible a collection of separate oracles, containing a final declaration of truth?" Were they using language without meaning or darkening counsel with words? Or were they setting up a man of straw? Who holds such a doctrine as they seem to be trying to score? Evangelical people, instead of looking upon the Bible as "a collection of separate oracles," regard it as a unified system of truth and redemption from beginning to end. Yet Paul calls the Holy Scriptures "the oracles of God;" and so the orthodox believer says that wherever there are "oracles" in the Bible, they certainly are "a final declaration of truth."

Lack of clarity also characterizes the episcopal statement regarding Christ: "As Jesus Christ is the crown, so also is He the criterion of all revelation." What does that really mean? Try to visualize the exact meaning of this sentence: "Christ is the crown of all revelation." Does it mean that the Biblical revelation culminates in Jesus Christ? Does it mean that He is the final revelation of God? If so, why not just say so? The use of the word "crown" as a figure of speech mistifies the interpreter of language.

Then what is the idea about Christ being "the criterion of all revelation?" Does it contain the conception that we must accept Christ as something superior to the Bible? Does it mean that we must set up Christ first, and then judge the Bible by that criterion? If that is what the bishops meant, their pronounce-

ment is thoroughly modernistic and far from evangelical. We would say that Christ and the Bible must go together. The only way we can get an adequate and plenary doctrine of Christ is by going to the Bible. The so-called Christ of Modernism is a Christ of human devising, not the Christ who is portrayed by divine revelation.

That our criticism is not without foundation is evidenced by the next episcopal declaration: "We would impress upon Christian people the necessity of banishing from their minds ideas concerning the character of God which are inconsistent with the character of Jesus Christ." Just what were the bishops driving at when they made that statement? Whom did they mean? We believe we know, for their language is the modernistic parlance. The modernists have invented a Christ of their own thinking—a Christ who is all love and sentiment, too kind to hurt anybody—and therefore they want a God of the same kind. They do not like the conception of a God who is angry at sin and will punish impenitent offenders. But the Christ of the New Testament is not such a sentimental Christ. Indeed, He condemned sin utterly, and pronounced a terrible doom on the finally impenitent.

Most regrettable of all is the omission of any statement of the real person of Christ in this Lambeth Encyclical Letter; nothing is said about His being the eternal Son of God, the second person of the Trinity; nothing about His atoning death on the cross; nothing about expiation for sin; nothing clear on justification by faith and salvation by grace; nothing about the plenary inspiration of the Bible. Thus we are forced to say that the theology of this notable conference of churchmen is ambiguous and indeterminate.

The bishops had a great deal to say about science, "the scientific and philosophical thinking of our time," "the great scientific movement of the nineteenth century," "scientific methods of thought," etc. But what were the precise scientific views which they hold is not clear. Yet the following wordy phrasings may give a clue: "a continuous process of creative development;" "the creative process by which He (God) prepared the way for the coming of Christ;" "modern discoveries of science—whereby the boundaries of knowledge are extended"—these expressions are the lingo of the evolutionists. But why did not these learned bishops state clearly the scientific views they hold. Did they really believe



themselves to be the scions of the anthropoid apes, or at least their cousins?

Some reports tell us that the bishops "threw Fundamentalism overboard altogether." If that is so, they did a very serious and unwise thing. Remember that the Fundamentalists accept all the basic doctrines of the Christian system of truth and salvation and believe that Christians ought to contend for them. Do not

the bishops of the great churches represented at this conference hold to the foundations of the Christian faith?

It is much to be regretted that these notable representatives of great ecclesiastical bodies have set forth, in such a verbose form, so obscure, halting and side-stepping a theology, instead of making a clear and concise statement.—L.S.K.

## Conscience! Conviction! Courage!



HE Bible is full of illustrations which prove that the three words which form our theme represent the real need of men. Take the first picture in the Garden of Eden when Satan walked in the path with Eve and together they looked at the fruit of the *one* tree which God had designated as "forbidden." Eve could and did say to Satan, "It is all ours, with one exception." But there was an appeal to her in the subtle suggestion, "Why does God make this exception? If it is the best fruit, why does He not let you have it?"

Now Eve is battling with her *conscience*. We can almost hear her say, "God says 'No'! But it does look so beautiful and desirable" (Gen. 3:6)! Now she is wavering. *Conviction* of what is right is giving way to desire. She has the power to reach out and take the fruit and Satan has said that wisdom will be hers if she does. She is human. A great adventure is before her. Her conviction is not strong enough. She lacks the *courage* to do what she knows God would have her do, and we know the rest. The sorrowful story is written in the life of every human being.

But let us contrast Eve's conduct in this crisis with the story of the saints whose names are written in the Eleventh of Hebrews, of whom "the world was not worthy," but who "all obtained a good report through faith!" Look at Job! He had *conscience, conviction and courage*! Death would have been preferable to the afflictions which were his, but his faith never wavered. Look at Daniel! Look at Paul! Think of the martyrs! Read secular history! And thank God that even today there are many, many men and women who cannot be bought at any price.

But on the other hand, look at many of the church "leaders," who reach out and take the fruit from the tree of salary, of popularity, of position! It looks so good, so inviting, so promising! Many are the hands we have seen

reach out for these things and many are the sorrowful lives which have resulted. Many men have hurt the heart of the Lord rather than hurt the heart of some man who has no place for Jesus Christ—God manifest in the flesh—but who has a large place for the shekels.

What does God need in these days? *Men*. Men with *conscience, conviction and courage*. Red-blooded men who would rather die than surrender the principles of righteousness. Friends, fame or funds have no attraction for them, if to gain these they must abandon the plain teachings of the Word of God.

Take these three "C's," look them straight in the face, and if you are not already dominated by them, seek God's help in giving them control over your heart and life, and then take your place in His army, ready for any conflict, so that when it ends we may say with Paul, that valiant soldier of Jesus Christ: "I have fought a good fight, I have finished my course, I have kept my faith!"—T.C.H.

## The Meaning of Christmas

The meaning of Christmas is that the greatest fact in the world is God—that He is good, not bad, that He is benevolent, not malevolent; that He is love, not hate; that He has disclosed Himself in the person of Christ; that He so loved the world that He gave His only begotten Son and that as God so loved us, we ought also to love one another. He who gave the gift of Christ to the world also welcomes gifts from us. The only gift that is worthy of Him is one that can be given by rich and poor alike; it is the gift of our hearts to Him. As we thankfully acknowledge God's great Gift to the world, let us in return give our hearts to Him, our money to the needy and our love to those for whom Christ lived and died.—Bishop C. P. Anderson.



## The Fruitful Life



OUR Saviour in His beautiful parable of the vine and the branches, makes this impressive statement: "Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples."

This is a vital and impressive statement, and must press every earnest soul to inquire as to the conditions, necessities and results of fruit-bearing. This must not be a sweet, poetical consideration, but a practical inquiry.

If we will let this parable of our Lord and the first Psalm speak to our souls, we shall learn much about fruit-bearing. In the first place, they both present cleanliness as the first absolute condition of fruit-bearing. Our Lord says that every dead branch is taken away and is cast into the fire, and "Every branch that beareth fruit he purgeth it that it may bring forth more fruit." The psalm says, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Cleanliness, increased cleanliness, is the first requisite of fruit-bearing. How are we to become clean? Pray for God to make us clean and wash us whiter than snow. Christ says: "Now ye are clean through the Word that I have spoken unto you." The Word is a cleanser. How much are we using? Again, the fruit-bearing branch needs food. Where shall we get it? Christ says, "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." The psalm says the fruitful man delights in the law of God and meditates thereon day and night. The Word of God then is the food. It feeds our spiritual nature. It reveals to us the Person of Christ, and on that our persons feed.

The rich promise that goes with this clean, well-nourished fruit-bearing life is: "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, his leaf also shall not wither." Christ says: "Herein is my Father glorified, that ye bear much fruit." The psalm concludes the description with the remarkable words: "Whatsoever he doeth shall prosper." What a promise that out of all our life, the sweet and the bitter, the disappointment and the satisfaction, shall come prosperity. Paul says God works all things together for good, and even our afflictions work out for us a far greater weight of glory. Our Saviour says to the fruit-bearers, "As the Father has loved me, so have I loved you. Continue ye

in my love." Blessed is the life made clean in the blood of Christ, that is nourished by the Word of Christ, and sustained by the love of Christ. D.S.K.

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## Notes and Comments

### Wanting to Believe.

Is it right to want to believe in God and Christianity? Is that the proper frame of mind? We believe that the doctrine of "the will to believe," when properly defined, is a good one. Suppose a person has the will not to believe, or is indifferent about it, is he likely to discover the truth? On the other hand, if he has the will to believe, he will be in earnest about it, and will seek in every reasonable way to discover the truth about God and His way of redemption. On this subject Dr. Robert Dick Wilson recently had some pertinent things to say: "I have learned that, if they give me a student who wants to believe in God and His Word, his objections and doubts as to both will be dissipated by showing him the fallacies and absurdities that underlie the objections and doubts which he has had; and, on the other hand, his faith will be awakened and strengthened by presenting the evidence in favor of it and the reasonableness of it, in the light of the divine revelation of it presented in the Scriptures." This agrees with our Lord's testimony: "If any man is willing to do His will, he shall know of the doctrine."

### Is it a Christian School?

All you need to do is to read the output of the Modernists to see how far off from evangelical Christianity they have strayed. Dean Shailer Mathews, in an article in the June number of the *American Magazine*, describes the position of the Chicago School of Theology. He writes: "Today we do not require Hebrew or Greek for graduation." Yet the Hebrew and Greek were the languages in which the Bible was produced! How can a minister be a scholarly interpreter of God's Word unless he can use those languages? Then Dr. Mathews continues: "We use no textbook in theology. The Bible is studied as a rich case-book of religious experience, but not as an infallible revelation." Here, then, according to its dean's own testimony, is a professedly Christian Divinity



School, purporting to prepare young men for the ministry, which teaches that the Bible is a fallible book and which presents a Christ of its own devising! Well, such a school may turn out scholastics and intellectualists, but it is doubtful whether it will train men of the spiritual and humble mind for the ministry. Paul gave different advice to Timothy. "Preach the Word," said he.

### As to the Hebrew and Greek.

Dr. Mathews announces the fact the Hebrew and Greek are not required for graduation in the Chicago Divinity School. Perhaps that could be said of many of the other theological seminaries of the land. However, all well constituted seminaries have two courses—one known as the Standard Course and the other the English Course (they may not always go by these names). Diplomas are given for each course, but the former course is rated the higher, and is taken by students who desire to be most thoroughly prepared for their important work. Dean Mathews, however, calls special attention to the fact that in his school Hebrew and Greek are not required. This announcement evidently means that he does not rate such studies very highly. Then what about "scholarship?" Why does not a school which boasts of its superior scholarship (as do the Modernists generally) want to turn out the highest grade of scholars among their graduates? Moreover, how is the minister who knows no Hebrew and Greek going to study the Bible in the original languages? The fact is, it seems to us to border on irreverence to belittle the languages which the Holy Spirit used in giving God's special revelation to the world.

### A Strange Statement.

Here is another statement by the dean of the Chicago Divinity School that must needs be put into the crucible: "The life of Jesus is taken as an example of perfect coordination and co-operation between a human being and the personally responsive forces of the universe, under conditions of His time." Observe that the life of Jesus is taken as an "example." Nothing is said about His being the Redeemer of the world—the atoning Saviour. Then there is that nebulous term, "the personally responsive forces of the universe." What does it mean? Does it mean that there are many gods, or does he refer to God and angels and men? If so, why did he not say so plainly? The expression he uses fills the imagination at once with numerous gods, naiades and genii springing

up all around us. Then he adds, "under conditions of His time." The pronoun "His" must refer to Jesus. Knowing Dr. Mathews as we do, we believe we are warranted in saying that he meant that Jesus was a creature of His day, a product of His time, while He was here on earth. But it is worthy of note that Jesus Himself said that even before Abraham He was; also "before the foundations of the world;" while the inspired apostle says, "By Him were all things made; and without Him was not anything made that was made." According to the Bible—our only source-book—Jesus was a being of all time and all eternity.

### The Need of Foundations.

In one of his books dealing with the Bible and science our friend, Harry Rimmer, indulges in a very practical reflection. He says: "How odd it seems to contemplate that men who would not even build a chicken-coop without first laying a foundation, will drift along all their lives with no foundation for their living!" Indeed, he speaks truly. When men erect buildings, whether they are large or small, they secure the best material available for the foundations, and put the best kind of work upon them. But in spiritual matters and matters of eternal concern, many people seem to think that almost any kind of a foundation, or even none at all, is good enough. How unwise! Think of it for a moment: men place a solid foundation under a temporal building, but think anything will answer for the "building of God, not made with hands, eternal in the heavens!" And what is the "sure Foundation?" It is Jesus Christ Himself. "On this Rock I will build my church;" "Other foundation can no man lay than that is laid, which is Jesus Christ."

### Sad and Sacrilegious.

We do not know when anything has saddened us more than an article in the Pittsburgh *Christian Advocate* on the beautiful old hymn, "There is a Fountain filled with blood." Of this hymn the writer says: "It is a gory theme. Why do we have such nonsensical, silly, foolish, altogether banal hymns in our church services?" This language simply proves to what lengths men will go when they begin to depart from the teaching of the Bible. The writer of the screed must have forgotten (or did he not care?) what our Lord said: "This is my blood of the New Testament which is shed for many for the remission of sins." One of the inspired writers says: "These are they that have come up out of great tribulation,



and have washed their robes and made them white in the blood of the lamb." Cannot the Modernists understand what the Bible means by "the blood?" The life is in the blood. Therefore when Christ shed His blood on Calvary, He gave up His life as an atoning sacrifice for the salvation of the world. Indeed, "there is a Fountain filled with blood, drawn from Immanuel's veins."

### This is Significant.

"The descendants of apes don't need a Saviour." That is a statement in a certain piece issued by the American Anti-Bible Society, whose headquarters are in New York City. This literature advocates the theory of evolution, and therefore of man's descent from an ape ancestry. Here is another statement from the same source: "Whoever accepts evolution should stop preaching Christianity." It is certainly significant that infidels today to the last man believe in evolution, and invariably see that this theory of man's origin is opposed to the teaching of the Bible and the Christian system of truth and salvation.

### A Great Scientist's Testimony.

Quite different from the assertions of the atheists is the recent testimony of the great scientist, Sir James Jeans, in his book, *The Universe Around us*. This is what he says: "Everything points with over-whelming force to a definite event or series of events, of creation at some time or times, not infinitely remote. The universe cannot have originated by chance out of present ingredients, and neither can it always have been the same as now." After a prolonged discussion, he says: "All this makes it clear that the present matter of the universe cannot have existed forever: indeed, we can probably assign an upper limit to its age of, say, some such round number as 200 million million years. And, wherever we fix it, our next step back in time leads us to contemplate a definite event, or series of events, or continuous process, of creation of matter at some time not infinitely remote. In some way matter, which had not previously existed, came, or we brought into, existence" (p. 316).

### What Sin Lost Christ Restored.

The remedial work of Christ was restorative. What man lost in Adam he regained in Christ. For example, through Adam's fall man lost the divine image in which he was created. Through Christ's redemptive work and the gift of the Holy Spirit, that image is restored. In Adam man lost his purity; in Christ it is

recovered. In Adam man lost his peace with God; in Christ he is brought back into harmony with God. Through Adam's sin man was cast out of his beautiful home, the Edenic garden; through faith in Christ he is brought back to the "Father's house of many mansions"—literally, "the Father's abode of many homes." Indeed, in Christ believers regain all that they lost in Adam, plus the wondrous glory of redeeming love and grace.

### Sin the Cause of Death.

A somewhat lively debate, without any hectic feeling, we believe, has been going on in the columns of the *CHAMPION* over the "days" of the first chapter of Genesis. We think there is an argument in favor of the literal day interpretation in the evident teaching of the Bible that there was no death in the world before sin entered with its despoiling effects. It is obvious from Gen. 1:29-31 that men and animals were to feed only on vegetables. Read the passage carefully and see. The first reference to death in the animal world is in Gen. 3:21, where it is said that God provided "coats of skins" for Adam and Eve. This was after they had fallen into sin. It is inconceivable that God would have deliberately created a regime of struggle, destruction, suffering and death such as we see in the animal world today, and then would have called it *meod tov* (supremely good). But if there was no death in the world before Adam's sin, then there could have been no long ages before his creation. In that case the fossils and upheavals that geology discovers may be accounted for by some great catastrophe in the history of the world after man had sinned.

### Naming the Animals.

In the second chapter of Genesis the narrator tells us that God caused the animals of the garden to pass before Adam in order that he might name them. God had a distinct pedagogical purpose in doing this. He wanted to teach Adam an important lesson. Therefore He sent him to school. After Adam had named the animals, the record says that there was not found among all of them "an help meet for man." That is just what God wanted to teach Adam (and his posterity); namely, that he constituted a genus all his own; that he was not the son of an ape nor the forty-seventh cousin of a monkey! Therefore, in order to provide a proper congenial mate for man, God made another human being of the same stock and genus. Thus God accomplished two great purposes: He preserved the



solidarity of the human race, and at the same time achieved the differentiation of sex for purposes of procreation. The Bible way is certainly an adequate way.

### The Denial of Supernaturalism.

An exchange, the *Southern Churchman*, tells us that Dr. Harry E. Fosdick, in a recent magazine article, says this: "Supernaturalism is an obsolete term, and it stands for an obsolete idea." We must confess that the way of the Modernist is a downgrade way. Let him once begin to rely simply on his own reason and there is no telling where he will stop, or whether he will ever stop. Let us think for a moment. How much of the Bible is left if we reject supernaturalism? How much of the teaching and work of Christ is left? How much of Christianity is left? And, besides, who says that supernaturalism "stands for an obsolete idea"? Fosdick. But is Fosdick a competent judge and authority? We throw not. How will you account adequately for anything in all this universe without recourse to an adequate eternal Cause—and that means supernaturalism right at the beginning of the cosmos to give it any existence at all.

### A Clarion Voice.

Sometimes the evangelical note is sounded in an unexpected quarter. On account of its editor and publisher, Dr. Charles Clayton Morrison, one does not expect to hear a clarion evangelical note in the *Christian Century Pulpit*; but here is something from Rev. J. D. Jones' contributed sermon to that journal that certainly has the right ring: "Jesus cannot be brought within the categories of ordinary humanity. In the history of our race He stands absolutely solitary and unique. There may be depths about the incarnation which we cannot plumb, but the only explanation which really accounts for Jesus is the one which these gospels give, viz., that He was God manifest in the flesh. To me He is all that—not the best of men, but the Everlasting Son of the Father, and I worship Him as such. So the words of Jesus to me are not simply great words of human wisdom. They are the declarations of the mind and will of Almighty God." Dr. Jones is the well-known minister of Bournemouth, England, and preaches to vast audiences every Lord's day.

### A Clear-cut Theistic Ethic.

In these days when morality is reduced to mere utilitarianism, it is good to read the fol-

lowing statement by Dr. Jones: "Flowers will not grow if they have no root; and the Christian ethic has no compulsive authority apart from the Christian belief in God . . . For wherein does the authority of the Christian ethic consist? It consists, in the last analysis, in this, that we believe it to be the expression of the mind and will of Almighty God. The moral law is not something which we have invented. It is not the product of long custom. It is not something which by long experience has been discovered to be right and good. I claim for it a higher authority than that. It derives from Almighty God. It comes to us as the expression of the will of the Creator and Ruler of this world."

### John Quincy Adams is well, thank you!

The following is so good it ought to be sent around the globe. It is found in Dr. Wm. E. Biederwolf's recent book, *The Adventure of the Hereafter*: When John Quincy Adams was more than eighty years old, a friend met him and said: "Good morning! How is John Quincy Adams today?" This was Adams' reply: "Thank you, John Quincy Adams is well, sir, quite well, thank you. The house in which he lives has become quite dilapidated. It is tottering upon its foundations. Time has nearly destroyed it. Its roof is pretty well worn out. Its walls are much shattered, and it trembles with every wind. The old tenement is becoming almost unfit to live in and I think John Quincy Adams will soon have to move out. But John Quincy Adams himself, thank you, is quite well, sir; thank you, quite well!"

### Morality and Evolution.

The modern idea of morals, derived largely from the theory of evolution, really harks away back to the time of Epicurus, who taught that "happiness is the end of all life." This hedonistic view was promulgated by Herbert Spencer, who held and developed the Darwinian theory and who taught in his *Data of Ethics* that the true test of virtue and morality is that they bring natural happiness, which, he said, is "the supreme end of man's life." With him the word "duty" stood only for an "abstract sentiment." The same utilitarian view was held by Darwin, who contended that the chief end of all things is "the rearing of the greatest number of individuals in full health and vigor, and with all their faculties perfect under the conditions to which they are subject." This is practically the view of morality held today by the materialists.



### The Fundamental Ethic.

In view of the hedonistic ethics, so prevalent today, we feel constrained to add our testimony that the only adequate ethical code for man's guidance is that which is based on the theistic world-view. The morally right cannot be evolved from a non-moral source. To us, that seems to be a self-evident truth. Morality can be predicated only of rational, free, self-conscious personalities. Therefore, when we go back to the ultimate source of the right and the good, we must find it in a person. And that logically leads us back to God, the Ultimate Personal Reality. Moreover, the only clear and satisfying theistic world-view is that of Christian Theism, which teaches that God has revealed the standard of right in the Holy Scriptures when He says authoritatively, "Thou shalt," and, "Thou shalt not."

## Apples of Gold in Baskets of Silver

By Thomas H. Nelson, LL.B., Waukegan, Illinois

In the choice of a companion men seek beauty and modesty, while women seek force and fearlessness.

He who hopes to make heaven his home in eternity, should endeavor to make his home a heaven in time.

Where a preacher's life is not his best sermon, it and all the rest of his sermons need to be reconstructed.

Faith in God will lead to a consecrated life, while unbelief will just as surely lead to a desecrated one.

Christian hope still expects to some day meet its oldest friends amid the realization of its most youthful visions.

Only that sentiment can be well expressed which has previously been fully felt.

The shadow of guilt is fear and the hounding of guilt and fear produce disease.

He who lives to deserve blessing will surely some day have it.

A useful and helpful life here is the best preparation for life hereafter.

The purchase price of true intelligence is high, but he is not truly intelligent who is unwilling to pay it.

Mere knowledge may pass for wisdom with some who possess neither.

### The Assuring Words of Christ.

They certainly are sweet and reassuring words—those of our Lord Jesus Christ: "Let not your heart be troubled: ye believe in God; believe also in me: in my Father's abode are many homes; if it were not so, I would have told you." How could Jesus speak with so much positiveness of the future life? For this reason: He had come down out of heaven, and He knew what was there. He had come forth from the Father, and He knew what the Father had prepared for those who love Him. He had come forth from the eternal and infinite realm, and He knew all about it; and so He could say, "If it were not so, I would have told you; I would not have deceived you."

A great joy is a plucky flower whose beauty and fragrance pass swiftly away.

Jealousy is a self-pitying expression of subjective inferiority.

A supersensitiveness and a resentful and high temper will ruin the health of any one.

If your religion does not make you better, get a better religion.

Bring good nature and real companionship with you or you may find none on arrival.

Poetry is the musical beauty of emotion or truth in a very harmonious and suitable garb.

Nature gives us the most condensed, intelligent, and fundamental code of laws.

The more laws the more lawlessness, and a virtuous people needs but few and simple rules.

The real possessions of the heart are never lost; it may regret the perfidious lover but never the love.

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Wherever you see persecution, there is more than a probability that truth is on the persecuted side.—*Bishop Latimer.*

The good man will wait in vain for the praise and approval of the wicked, because the standards of judgment are different and the aims of life are not the same.

# THE ARENA

## Seven Canons which Higher Criticism Must Ultimately Face

By Professor H. W. Magoun, Ph.D., Belmont, Massachusetts

### V

*No proposition can assume to be final if it has not taken cognizance of all the facts, including what may be termed the infinitesimals.*



HERE are certain equations in the higher mathematics which involve infinitesimals. It might seem as though such elements could be disregarded in the solution of the problem; but if they are disregarded it becomes impossible to arrive at a correct solution. They must be carried through the entire process up to the very end before they can be dispensed with or the result will be wrong. Their affect is cumulative, and it simply has to be reckoned with.

The same sort of thing is often true elsewhere. A young man was on trial for murder. The government appeared to have a perfectly clear case. Every one present at the trial felt that he was guilty. But a surprise awaited them and him; for he felt that his case was hopeless. A noted investigator had observed a minute circumstance, which no one else had happened to see. He followed it up with care. In the end, he proved beyond reasonable doubt that the young man could not have been the murderer, because his rifle, which he had foolishly hid when suspicion pointed to him, did not behave as the weapon used by the murderer had behaved and would not produce certain results that had accompanied the actual murder. The young man was rightly acquitted.

In the so-called height of land there is said to be a spot where so slight a thing as a gust of wind may determine whether a given drop of rain shall ultimately find its way into the Atlantic or the Pacific. If blown in one direction, it goes east. If blown in the other, it goes west. The stream into which it falls becomes the deciding factor, and that settles its destination.

There are no little things in this world, if we only see things aright. The whole career

of Booker Washington hung at one time on so simple a thing as a woman's handkerchief. She applied it to the corners of a room he had been told to dust, and it remained clean. The school was full, there was no place for any more; but a boy who was as careful and thorough as that could not be denied. A place had to be made for him, and it was made.

This factor of the minutiae the critics have ignored from the start. They have overlooked the fact, for instance, that only superhuman wisdom could insert in the narrative various details which indicate a record made at essentially the time when the events took place. The Egyptian loan words found in the account of the plagues constitute such an element, as John Urquhart has abundantly shown in his "New Biblical Guide." The use of such words at the time of the events would be natural. Their use centuries later would not only be unnatural but actually impossible, unless tradition had done an incredible thing.

In the time of Ezra, it must be remembered, only the learned knew Hebrew. All others knew only Aramaic. How, then, could any one know what Egyptian words had been common in Moses' day in connection with events not merely relating to Egyptians but also affecting Hebrews? If those words were preserved in written records, no problem can be looked for in the case; but if there were no written records or those records were sacred, there is a problem and a difficult one.

The first contingency can be dispensed with, and no argument is necessary. No one believes it. The second involves more than the critics care to admit. They believe that there were documents; but their theory necessarily makes them of little moment, since it implies that they were cut up into fragments and the fragments combined as some unknown agent or agents happened to fancy.

A number of these unknown agents is postulated, and all of them were so utterly unselfish



—or was it just plain hypocrisy?—that they completely erased all trace of their existence and then attributed their activities to Moses! Verily, those agents were strange specimens of the human family. But, then, the critics had to have them or sacrifice their "beautiful theory."

Documents there had to be or no motive would have been left for the preservation of Hebrew as a language. Moreover, those documents must have been something more than ordinary political records, and something more than brief notes of a historical character. In short, they must have been considered of great importance or the effort to perpetuate the Hebrew tongue would never have been made. If they were sacred, everything becomes clear at once; but if they were of so little importance that they could be used for the manufacture of a literary patchwork quilt, so to speak, the motive for doing it becomes a puzzle.

How did these gentlemen of the pious fraud—that is what it must be on the critical basis—manage to obtain unanimous consent of all the scholars who had a knowledge of the originals, plus a secrecy that surpasses that obtained in our modern fraternities, before and after they did the work? Why was there no weak brother who could not keep a secret or no one with an active conscience that reproved him for being a party to a literary forgery which purported to be the work of Moses under the direct supervision of Jehovah himself? Was there not a single man in the conspiracy to fear the wrath of the Almighty for the sacrilege?

All modern evidence goes to show that the thing was utterly impossible and a contradiction of Semitic tendencies from start to finish. The Semite is conservative and intense in all that he does. He may be a hypocrit; but his whole race cannot be, and all his learned men cannot be. There are saints as well as sinners in the number of the Semites all the way down through the ages, and the men who wrote the Old Testament did not belong in the sinner group!

The present Hebrew Bible preserves with the utmost care every scrap of the original text, so far as known, even including little inaccuracies of diction, such as using "daughter" for son (Gen. 36:2 end) and "sons" for son (Numb. 26:8, etc.). As the early Semites were hardly less conservative than their modern brethren, it follows that the texts preserved in Babylon were the sacred original documents (or copies of them) made at the behest of Moses.

No changes were ever allowed to be made in

those texts, unless it appeared that a mistake needed correction. The method used was altogether different, in case a change was desired. The Talmud shows that. It was begun some three hundred years after the days of Ezra, under the Maccabees. Portions referring directly to the Law are in Hebrew; but the discussions are in Aramaic. They profess to interpret the written Law and are called the Oral Law, because they were never written until men could no longer remember them accurately. To them Christ referred, when He said: "And ye have made void the word of God because of your tradition." That shows what their character was.

If the objection is raised that the Egyptian loan words could have been incorporated in such documents as the critics postulate, the answer is simple and complete. Some of them might be; but their character forbids that all of them should be. Some of them never could have been so used at a late date, when Hebrew was largely forgotten and Aramaic was the natural tongue to borrow from in case of need. Did tradition preserve them and their accurate use through all those intervening centuries, in order that they might be employed as they were?

In the directions for making the Ephod (Ex. 28:32), mention is made of an "habergeon" (Revisions, "coat of mail"), and the word so translated is said to appear in Egyptian texts of approximately Moses' day. How did it get into the Pentateuch in this connection? The process prescribed for binding the neck of the Ephod is likewise said to be typical of Egyptian handicraft. Was that a mere coincidence or was it the result of the time and place of the writing?

The word rendered "rivers" in Exodus 7:19, is said to be Egyptian and to be used only of the Nile and its branches in that language. Moreover, the description itself applies exactly to the Egyptian system of irrigation, and the final item, "in vessels of wood and in vessels of stone," is reported to tally perfectly with Egyptian customs.

How could a redactor manage to avoid mixing things when he cut up ancient documents to combine the pieces into a narrative of his own and be so successful at it that the resulting story would be historically accurate in every detail? Are frauds usually so particular and so meticulously accurate?

Investigations in Egypt itself have shown that the story of the plagues follows closely the

precise order that was to be expected, and the events agree in minute detail with what must have taken place in that country. It certainly required more than mortal wisdom to enable a redactor to avoid a single false step in his patchwork making. Had he been in Egypt and learned things there?

The word for "lice" ("mosquitoes," "gnats") is not a Hebrew word. It has three forms and is found only in the eighth chapter of Exodus and the one hundred and fifth Psalm. It appears to be an adaptation of an Egyptian word (*ken*) meaning "plague," and the insects (*kinnim*) were all of that. Their character is plain, even if their exact nature is not.

In Isaiah 51:6, the words "in like manner" are changed in the margin of the revisions to "like gnats," and the alteration seems to be justified. One of the Hebrew words (*ken*), usually rendered "thus," may be the singular of *kinnim*. The other word means "like," and "die like a gnat" is certainly suggestive. The singular is stronger than the plural would be, and the term may be a survival of an Egyptian loan word incorporated into the Hebrew.

The word for flies (swarms of, divers sorts of) is found only in Exodus 8 and Psalms 78 and 105. It appears to be another loan word, and another word for "fly" occurs elsewhere. This word is used only in references to the plagues. In the Psalms, the verses are 45 and 31 respectively.

When Pharaoh proposed that the Israelites go to the border of Egypt to worship, Moses refused on the ground that the sacrifices would be an abomination in the eyes of the Egyptians (Ex. 8:26). How did it happen that no redactor ever omitted any minutiae of this vital sort in his work, but invariably retained them and did so correctly, as the evidence now shows?

If it seems strange that the magicians alone were no longer able to stand before Moses, when afflicted with boils (Ex. 9:11), the answer is found in Herodotus (II.37). These men were priests and, being defiled, were unable to officiate, because they had to keep themselves scrupulously clean. He says.—

But the priests shave their entire body in the course of each third day in order that neither louse nor any other foul thing come upon them while serving the gods. And as clothing the priests wear linen only, . . . And they bathe themselves twice each day with cold water and twice each night.

Officially, then, they were disqualified and could no longer serve their gods by opposing Moses.

That no reason was given in the Pentateuch for their failure, was long ago recognized as evidence that Moses was its author, and that he wrote for people led out of Egypt. They understood why the priests failed, and no word of explanation was needed. Would a redactor be likely to omit any explanation in relating an event of such importance? Readers wish to know why the priests were unable to continue their efforts to surpass Moses in his work. The natural thing for a redactor to do was to offer some explanation, even if he had to invent one. Would he be so subtle as to omit it to conform to Moses' times?

Josephus blundered ("Antiq. of the Jews," II. xv. 1) in describing the departure of Israel from Egypt, and he had opportunities to learn what he needed to know. He did exactly what a redactor would be likely to do—explained things as he understood them. And yet he must have had the Pentateuch to refer to, since he plainly got most of his material for this part of his history from it, or from his recollection of what it taught. How did it happen that the redactors, all of them, were so much keener than Josephus?

Take, for example, "the field of Zoan" (Ps. 78:12, 43). Inscriptions are now said to justify the expression fully, because they indicate that the Egyptians themselves called the district about Tanis "the plain of Zoan." But in Numbers (13:22) it is stated that Hebron was built seven years before Zoan in Egypt. That statement is now taken to mean that the Shepherd kings built both cities, and it is known that Zoan was not the first name given to the place, when it was a stronghold of the Hyksos dynasty.

How did the author of Numbers know these facts? If Moses was the author, all is clear; but if he was not it is anything but clear. The city is now a desert waste, just as Ezekiel (30:14) declared in effect that it would be, when he uttered the prophecy, I "will set a fire in Zoan."

But there are other minutiae besides Egyptian loan words. Note this curious item. In Genesis 10:25, Eber, the great-grandson of Shem, begets Peleg and Joktan. In chapter 11 (18-26), Peleg is called the ancestor of Terah, the father of Abram, and it appears from chapter 10 (26-31) that Joktan and his descendants settled in the region of southern Arabia. Archaeology now supports that claim and testifies to the correctness of the Bible narrative.

How could late forgers have escaped all



errors in their compilations and succeeded in fashioning a tale that discoveries made centuries later would completely verify? They must have been much abler men than the critics are!

The name Jerusalem was long a puzzle to scholars; but according to Professor Sayce,—

The origin of the name of Jerusalem is now cleared up. It is no invention of the age of David; on the contrary it goes back to the period of Babylonian intercourse with Canaan. It is written in the cuneiform documents Uru-Salim, "the city of Salim," the god of peace. . . . We can now understand why Melchizedek should have been called the "king of Salem." His capital could be described either as Jeru-Salem or as the city of Salem. And that it was often referred to as Salem simply is shown by the Egyptian monuments. (*Patriarchal Palestine*, pp. 73f.).

How did the forgers manage to agree here with modern archaeology and get all the details exactly as they should be?

In I. Chronicles 13:6, Baalah appears as another name for Kiriath-jearim. It might not be significant if it was found nowhere else; but when the same fact is mentioned in Joshua (15:9), it is evidence that a bit of ancient geography that needed explanation has here found expression, and the supposed redactor is again required to have had an intellectual acumen or a knowledge of details, needed by later generations and used in a previous work, that surpasses belief. It might be possible in an incident or two but not habitually.

A similar necessity must be invoked in Genesis 23 (2 and 19), where it appears that Hebron was originally known as Kiriath-arba and (at least a portion of it) as Mamre. In another chapter (13:18), it is said that Abram dwelt by the oaks of Mamre, in Hebron, and it must be remembered that Mamre was the name of an Amorite chief (Gen. 14:13), and that he is referred to as the proprietor of the oaks, though elsewhere Mamre is plainly given as applying to Hebron. The latter use is merely a development from the other.

Knowledge of such minutiae and an accurate use of that knowledge is certainly extraordinary, in case a redactor was the one who was responsible for the text as we now have it. Did he find these items in different documents and then combine them? Did he also find the Kiriath-arba one in another document or, mayhap, supply it himself in Joshua 15:13? It is certainly there in the text.

Taken each by itself, these things may seem like infinitesimals that can be ignored; but when they are considered in the aggregate their cumulative effect is like that of the minutiae

in the equations mentioned above—they either make or mar the ultimate result. Without them, a correct answer is impossible.

In this field Dr. Melvin G. Kyle has scored heavily. In his "Moses and the Monuments," he reduces the critics to nothingness before he is done. Among other things, he shows (pp. 9 ff.) that Succoth is a Hebrew word meaning "tents" or "booths." How did it get into Egyptian territory as the name of a locality (Egyptian, *Thuku*) and thence into the Pentateuch, unless the story was written in the days of Moses himself? He states that Succoth and *Thuku* are phonetic equivalents.

Similarly, Migdol (pp. 12 ff.) is a Hebrew word meaning "tower," especially a tower for fortification purposes. The name fits the facts. Has this circumstance no significance in the premises? How did it happen that way?

In Genesis 45:8, the word translated "father" ("he hath made me a father to Pharaoh") has now been identified as an Egyptian word instead of the Hebrew word for father (*ab*, commonly), its meaning being "inspector" (pp. 28 f.), and the passage no longer appears puzzling to the modern reader. Joseph was Pharaoh's "grand vizier," not his father by adoption. By God's agency he had been thus elevated, and the statement fits the facts. How did this Egyptian word get into the Hebrew text, where it could be misunderstood and mistranslated?

Again (pp. 29 ff.), in Genesis 41:43, there is another word that has long been a puzzle. It is rendered "bow the knee" and has been supposed to be an Egyptian word that resembled a Hebrew one meaning to kneel. The latest and best explanation makes the word an Egyptian cry meaning "The left for thee."

This fits the situation perfectly; for it was the means used to open a path for Joseph as he went about from place to place. People that he met were to keep to the left and allow him to pass to the right. In his day and later, no explanation would be needed at this point. The people knew the facts and understood the situation; but later generations would not know the facts and would interpret the words as well as they were able.

Like the word mistakenly taken to mean "father," this one would be explained on the basis of what the Hebrew (or Aramaic) offered by way of suggestion. Its true character was forgotten in time, as has often happened elsewhere. If, however, the supposed redactor had such an intimate knowledge of the minutiae of

Egyptian life that he could work in all these details with infallible accuracy, he must have had some inkling of the true meaning of these two words (rendered "father" and "bow the knee"), and it was his duty—it would certainly have been his inclination—to vouchsafe something by way of explanation, so that future generations would not be in the dark as to what was intended. Why did he fail to do so?

Dr. Kyle's book should be studied with care. It fairly bristles with items that tend to the undoing of the critics. Take the name given to Joseph by Pharaoh (pp. 31 ff.), which was Zaphnath-Paaneah (Gen. 41:45), or Zaphenath-Paneah, and more light is thrown on the situation, since every Egyptian name had a meaning. It now appears (p. 37) that the name meant "food-man-of-life," or the one who supplies the nourishment of life. He was the chief steward, and he was appointed to ward off a threatened famine. The name was appropriate.

One of the most telling indictments brought by Dr. Kyle against the critical theory is his use of a legitimate linguistic argument. No Babylonian influence is in evidence in the matter of Hebrew idioms; but an Egyptian one is patent, since early Hebrew and Egyptian diction show essentially the same order of words in the sentence, and single words show an Egyptian influence (pp. 56 ff. and, especially, 93 ff.). The long sojourn in Egypt explains the phenomenon.

He brings out (pp. 105 ff.) the fact that post-exilic documents do show some evidences of Babylonian influence, as do the books known to be exilic. Daniel, Ezra, Nehemiah, and especially Ezekiel show such evidences; but the last one alone shows clear Babylonian influence in the order of words in the sentence. Emphasis, he makes plain, will not account for the differences in the early and late Hebrew in the matter of word order. It is too uncertain an element to be saddled with all that is involved. Moreover, what seems like an emphatic order to an occidental may be merely the normal order for an oriental to use, and his diction may be quite ordinary, although it may appear to a Westerner to be highly poetic. In the tongue of Egypt, the object followed the verb; but that order was reversed among the eastern Semites, and the same difference appears in early and late Hebrew documents. Early Hebrew follows the Egyptian order.

As to the claim that the pattern of the tabernacle was Babylonian, he calls attention to the

fact (pp. 162-192) that the resemblance is confined to the ground plan. When an elevation is considered, the resemblance vanishes, and an Egyptian likeness becomes evident. Taken as a whole the tabernacle is not Babylonian in character: it is clearly Egyptian.

There are minds so constituted that they seem incapable of "bothering" with infinitesimals. They want some single "big idea" and, getting it, soon become obsessed with it. Finally, they feel constrained to give the world the benefit of their wisdom and correct the false ideas of others by means of their own over-hasty generalization. It may safely be taken for granted that, while some truth may be looked for in what they say, there will certainly be some error.

It is so easy to jump at a conclusion without waiting to consider all the points! And it is so often done. The critics did it in deciding that the book of the Law found by Hilkiah in the days of Josiah must have been Deuteronomy and not the Pentateuch, although the "book of the Law" in all of Israel's history has been the Pentateuch, and Deuteronomy is the second (giving of the) law and always has been. At its very beginning the law given in the wilderness in the Arabah is mentioned, plainly meaning the preceding four books, and then mention is made of the fact that it is eleven days' journey from Horeb to Kadesh-Barnea, after which, presently, it says: "Beyond (on this side) Jordan, in the land of Moab, began Moses to declare this law, saying," etc. Here are unmistakably two givings of the law, and the same thing appears in Chapter 29:1 (Hebrew, correctly, 28:69). The first covenant was made at Horeb. The second was made in the land of Moab, eleven days' journey distant, and the opening words of Deuteronomy refer to the first covenant and not to Deuteronomy itself.

The chances are that Joshua put in those first few verses as a connecting link between the two versions of the Law. The matter is explained at length in the *Bibliotheca Sacra* (LXXIV, 304-310, Apr., 1917). The people of his day did not need any further explanation, and Joshua therefore gave none. The Law was unquestionably the Pentateuch, and modern ideas of things will not do.

Modern ideas led to the conclusion mentioned above. In fact, Hastings' "Dictionary of the Bible" goes so far as to say (p. 349, III., 1, iii.):

We may add that the account mentions that "all



the words of the book" were read out loud twice on one day. The manifest impossibility of such a feat with reference to the entire Pentateuch has driven conservative critics to suggest a theory of appropriate selections; but this arbitrary supposition is little better than a dishonest evasion.

Where is it stated that there were two such readings in one day? The "one day" is pure assumption. A careful reading of the entire passage in 2 Kings (22:3—23:30) must make this clear. The account reads something like the story of a day; but Josiah reigned thirty-one years, he began the work at the temple in the eighteenth year of his reign, the book was found during the work, Shaphan read it to the king (no mention is made of the time taken), the king became troubled and sent messengers to Huldah, the prophetess, they consulted her and brought back word to the king, her message made the king even more anxious and he sent for all the elders of Judah and of Jerusalem, they came together (no mention of the time required is made, although it must have been ample for the foot journeys involved), a great assembly was held, and the second reading then took place. It was probably weeks or months later than the first.

The account really covers the principal events of at least twelve years, and its telling is oriental. The bards of India still recite the *Mahabharata* as a means of livelihood; but it is no western performance. It is done afternoons, day after day, and lasts from three to six months. This oriental feature has been entirely ignored; but it is vital to a correct understanding of the account. There was no one-day reading, probably, in either case. Those people did not wear wrist watches, and "hustle" is distinctly occidental.

On a somewhat similar occasion, as we learn from Nehemiah (9:3), the people "stood up in their place, and read in the book of the law of Jehovah (the Lord) their God a fourth part of the day;" etc. Portions of the book are here involved, and the fact is made clear. They did not read it all. In the days of Josiah, at his gathering, they evidently did read it all; but time was of little account in those ages, and it will not do to judge people of that day by modern standards. The critics woefully overlook this infinitesimal.

We learn from Deuteronomy 31:24-27 that Moses himself, when he had completed the "law in a book," "commanded the Levites, . . . saying, 'Take this book of the law, and put it in (by) the side of the ark of the covenant of the Lord your God' (A. R. V., Jehovah your

God), 'that it may be there for a witness against thee.' " The days of Josiah may have seen the fulfilment of his words, and, placed by, or in, the ark, the book could easily be forgotten by people and priest alike.

The alternate account in 2 Chronicles (34 and 35) contains no comfort for the critics, even if it does show that the wonderful Passover was held in the eighteenth year of Josiah. That was to be expected, since he would be likely to proceed at once in preparing it. This account is fuller and gives details not found in the other. It suggests one other interesting possibility.

From chapter 34 (30) it appears that the king read "in their ears all the words of the book of the covenant that was found in the house of Jehovah" (A.V., the Lord), which may mean, however, that he caused the reading to be done by the scribe. This use of the word "covenant" suggests that Solomon may have meant the Pentateuch, when he said: "And there have I set a place for the ark, wherein is the covenant of Jehovah, which he made with our fathers, when he brought them out of the land of Egypt" (1 King 8:21). "Covenant" certainly means more than the ten commandments, and if the book was once placed inside the ark, it would stay there and be forgotten.

The book was to be kept beside the ark, and the natural thing to happen was for it to be placed inside by some careful officiating priest. That would seem to be the proper place for it, and the rest would almost certainly happen. If it remained there for about 450 years until the days of Josiah, there was ample time for all the apostasy involved to develop and finally threaten Judah's life.

There is yet one more infinitesimal involved; for according to the account in 2 Kings Hilkiah delivered the book to a scribe, Shaphan, and he read it. No suggestion is made that Hilkiah read it, and there is none here that the king did so. That implies that the book found was an ancient text, written in the old script, like that used in the Samaritan Pentateuch, and therefore generally forgotten. Possibly a scribe was required to read it. It was undoubtedly the Pentateuch.

Why did none of the critics, conservative as well as radical, stop to consider the minutiae of the case? The king had to weigh the things he heard read and realize what they meant for his kingdom. He then had to become anxious and ask himself what he could do about it. That led to the selection of messengers to consult

the prophetess. They had to find her, interview her, get her reply, and report to the king. The king thereupon had to consider further what he could do, decide upon an assembly, select men to summon the elders, send them throughout Judah as well as to parts of Jerusalem, wait for their arrival, decide upon a time when they were all there, and then assemble the people. If any of them, or one of them, lived in Beersheba, as was quite possible, a journey of over forty miles going and coming was involved. Kings rode in those days, while others walked, and rapid transit did not average over three or four miles an hour. Verily, one day is an amazing proposition for such things. As it is entirely possible that Shaphan came back to the king with the book in the afternoon of the day he was sent to the temple, another infinitesimal has to be taken care of by the critical explanation. Why not use a little common sense in considering the situation in its entirety?

Mention was made above of the Egyptian influence on word order in ancient Hebrew; but nothing was said of the fact that the Hebrews themselves have always shown a disposition to be bilingual and to adopt ideas and words from the second language. Yiddish now includes, *Er hat gejumped*, an English word germanized. Environment has bulked large in forming their ideas, and western logic has been correspondingly absent. For over four hundred years Israel heard and probably used the tongue of Egypt. Moses was avowedly learned in all the wisdom of the Egyptians just as his bringing up would naturally require. It had its effect.

It is therefore impossible to avoid the conclusion that M. Edouard Naville, the great French professor and archaeologist, is right in believing, as recorded by M. E. Doumergue in his *Moïse et la Genèse* p. 100, that Moses took the word *yôm* in the Egyptian sense of a time period of which nothing indicated its duration. M. Doumergue states that it is not an affair of critical erudition or of theology but of history and of facts. He also states that the simplest Egyptian metaphorical use of its corresponding word was applied to the period between sunrise and sunset. They did not have, he says, an abstract idea of a period (of time), but considered it as something between a beginning and an ending.

In ancient Hebrew, therefore, *yôm* must be taken on that basis: it cannot be taken on any other, if accuracy has any claims on one's belief.

To show how true the above statement was that the second language has always had its influence on Hebrew mentalities, it is only necessary to call attention to the fact that modern Jewish rabbis have abandoned earlier opinions and now put into *yôm* the content that they find in the word for day in English or some similar tongue. Such a proceeding is utterly unscientific; but the modern Jewish rabbi is not a scientist, and he is not a philologist, even if he is a remarkable linguist. A vast difference exists between the two, if people only realized it. My own conclusion regarding *yôm* was reached inductively.

Some scholars have regarded Richard Bentley (1662-1742) as the first higher critic. They forget that Bentley's "Dissertation on Phalaris" was intended to prove and did prove that the "Letters of Phalaris" were a fraud—a forgery by some sophist. If the design of modern higher criticism is to prove that the Old Testament is a pious fraud, it will do to claim that Bentley was the first higher critic. Otherwise, some one is saddled with undue opprobrium. Another infinitesimal must be reckoned with in this case. It is like a boomerang.

It does not do to be too positive. Three prominent German scholars attempted to explain a lock described by a Greek historian. The explanations were all different, and each was sure he had the right one. The man with a spade came along and dug up just such a lock. All three were wrong! The unexpected happens, and the "impossible" comes to pass. Witness deep-sea life, the late war, aviation, and radium, which defies "natural laws" with impunity.

We need to wake up to realities. In the expression "Ur of the Chaldees," Ur is commonly identified with Mugheir (Urumma, Urima); but a better case, apparently, can be made out for Martu (Amurru), which seems to meet all requirements. Lugal-zaggisi was king of Ur about 4000 B. C., and two dynasties of Ur are recognized. He restored Ur, which Eannatum destroyed. Berosus names forty-nine kings, reigning 458 years, as all Chaldean. They were Semites, and one was Sargon. After 1550 B. C. Berosus makes the dynasty Arabic. But Hammurabi, who began it, must go back to about 2100 B. C., and Sargon is placed as early as 3800 B. C.

Abraham's birth is placed in 2038 B. C.; but this reckoning may make his entrance into Canaan go back to 2136 instead of 1921 B. C. Such things spell caution. Babylonia itself was



called Uri, which may explain the substitution of "land" in the Septuagint. Acts 7:4 has the same. If Abram departed from a city that could be confused with another one or different periods were involved, "of the Chaldees" may have been put in later as a gloss to avoid confusion. It could also indicate a change of dynasty.

Abraham came from Chaldean Babylonia, or from Ur in the Chaldean days, and critical speculations about the matter are built on sand. There is too much uncertainty involved to be sure of anything. This is merely another small item; but it adds to the aggregate, and the aggregate is heavy enough to crush the theory.

## The Tendency of Evolution

By the Reverend G. L. Young, East Brownfield, Maine

### Art. 3.—*Evolution and Education*



SOME evolutionary statements do certainly come as a surprise. One such is the following from J. A. Thomson in the book, *Creation by Evolution*:

The evolutionist outlook is one that lightens the eyes and enriches us. We are impoverishing ourselves if we shut out the light of evolution (p. 20).

We are here reminded of our Saviour's saying: "If therefore the light that is in thee be darkness, how great is that darkness!" (Mat. 6:23). The light that evolution gives is of this kind. This fact has already been exemplified in these articles and will be further exemplified. When we thus see some of the real effects of the evolutionary idea, we may not be over sanguine about attributing to it any great enlightening powers. Its illumination is of the kind that beclouds the hearts of men, that leads from good to bad, from bad to worse.

Take the case of many so-called Christian evolutionists. What has been evolution's influence on their faith and their spiritual life? We have never heard of a case where true faith has been strengthened or a true spiritual life has been advanced. Instead, the tendency is the very opposite of this. When we look for truly spiritual men we do not look for them in the ranks of the destructive critics, of modernistic preachers or of any other types of evolutionists. And if we did look for them there, we would be disappointed. For it is not on such soil that they grow to perfection.

We must judge by what we see and hear. And the evidence appears always to point one way. That way is, as to evolutionary effects, anything but upward. It leads to the conclusion that the influence of evolution on professed believers in Christianity has been decidedly bad. Though as specimens of moral manhood many such may be all right, yet from the religious standpoint it often is not so. Not

only does their usefulness become impaired, but it is a sad fact that too often they become a real injury to the cause of God, of truth, of righteousness and of salvation.

It is all too true that the evolutionary doctrine has pervaded our churches. Frequently has it unbalanced those weak in the faith. So, too, it undoubtedly has hindered many from accepting salvation who otherwise might have done so. For it is a concept of things that oft has proved fatal to a saving faith in our Divine Redeemer. The spiritual dearth caused by it is beyond computation. The spiritual mortality that attends its fatal breath is alarming. And yet many religious teachers, even those who professedly "watch for souls," are themselves under its baleful power. Perhaps it is this more than any other one thing that is the cause of so much modern disruption and apostasy in religious circles.

The issues dependent upon these things are of so grave a character and the loss entailed is so surely eternal, that it will not do to mince matters. It is for the watchmen to lift up the voice, to cry aloud, to spare not. They must show the dangers incurred through evolutionary teaching. It robs man of his true spiritual heritage. It leaves him without a genuine hope of eternal blessedness. For it is the supernaturally sent Saviour, he that was virgin-born, he that broke in upon the natural series, he alone who is man's Redeemer and Life-giver. In him alone, and that not as the bastard product of an evolutionary series but as true Son of God, is there salvation. Anything that tends to rob men of this hope, or to prevent their acceptance of it, is a blow struck at their eternal well-being.

And evolution does exactly this!

It is easy to becloud an issue, to smooth over matters, or so to state things as to hide their real effects. And it surely has been so as regards the evolutionary theory. Thus Professor Kitchen Parker is cited as saying, years ago:

Do not think that because evolution has been taken advantage of to get rid of Christianity, therefore evolution is or means any harm, or that Darwin's theory of the gradual origin of species means any harm. It means nothing of the sort.

Now it makes not much difference whether or not evolution *means* harm. The important fact is that it *does* harm, has been doing harm for years. Moreover, it is in the very nature of the speculation that it should do harm. It has a distinctive tendency to turn men's thoughts from God as Creator to the all-sufficiency of natural powers and processes. Not in all cases, to be sure, does it bring about this fell result. Yet most decidedly does it incline that way. So did it in decades past. So does it today. Truly "evolution *has* been taken advantage of to get rid of Christianity."

But note yet farther. In our institutions of learning the teaching of evolution oft reveals its debasing tendency. For many students have thereby lost the faith of their earlier years. They have degenerated into agnostics, if not into complete infidels. This is a fact so frequently noted that it hardly calls for repetition here.

Dr. P. S. Grant is quoted as saying that "eighty-five per cent of our college students lose their faith in Christianity." If this is so, it is largely evolution and the evolutionary criticism of the Bible that is responsible for it. Dr. J. W. Porter is cited as referring to the fact that many text books in our higher schools and colleges "teach the theory of evolution as if it had been scientifically proven." A certain scholar and educator has referred to conditions in American colleges as bad and as steadily growing worse. "Young men and women enter college with a Christian belief and leave it with none." And he significantly adds: "The conclusion that Darwinism is the tap root of this new unbelief is undoubtedly correct." An editorial says: "The fact is, a lot of our institutions of so-called higher learning are simply infidel factories."\*

The *Southern Methodist* for June 11, 1930, published a rather remarkable letter by an observing and conscientious university student, it being a communication (as said Dr. Meek) that "indicates a state of affairs in at least a considerable part of the college world." This communication shows the prevalence of evolutionary teaching and the unfairness practised on students who will not accept the evolutionary doctrine. Among other things it states that, according to state law:

You cannot teach that the Bible is the Word of God, that Jesus Christ was His only Begotten Son, that God created man in His own image, or any other Christian doctrine. No; but you can teach that the Bible is a tissue of lies, that Jesus was an illegitimate, half-crazed lunatic, that the world and man happened by a "fortuitous concourse of atoms," or any other doctrine of any sect or cult *so long as it contradicts Christianity.*

He mentions:

How Christian students are persecuted for retaining their religious beliefs . . . You have no idea how those who refuse to become Modernist converts are derided, pilloried and scoffed at as superstitious, bigoted, tradition-bound, etc., and how finally, by the cunningly-contrived examination questions they are forced either to hypocritically confess a belief in evolution . . . or take the "flunk."

*This* is evolutionary fairness! It reveals the unholy tendency of that doctrine—and its actual ethic effect on its devoted adherents.

So in the *Southern Methodist* for Mar. 5, 1930, p. 3, there had been published an earlier telltale letter. This was written by one Miss Margaret Pilley, daughter of a missionary to China. In that letter she told of how her faith had become unsettled, almost destroyed, while a student at the Southern Methodist University. She says:

I have been taught such terrible things in that Bible class at S. M. U. that I was really unsettled on some things. You get the same teaching in sociology, in history, in psychology. Everything is teeming with it, and it is so subtle you can hardly detect it.

There is a large lesson with tremendous implications in that letter of a young woman in the *BIBLE CHAMPION*, Sept., 1929, p. 457. Though reared in a Christian home, yet college influence proved too strong. Off her feet completely she was swept by the teachings of science and philosophy. "When evolution comes in, the Bible goes out and with it Jesus Christ and all hope for the future." No wonder is it that, in her circle of friends among graduate students of a great University, "practically all are avowed Atheists and *not one believes the Bible.*" No wonder that "the tragedy of their lives is appalling," that they frequently discussed "the futility of life—how pointless and without purpose it was."

Such is evolutionary education!

In his book, *The Modern Use of the Bible*, Dr. H. E. Fosdick tells of spending an evening with a brilliant young university graduate. Though inherently, even "inescapably" religious, yet "he was all at sea about God." So, too, he had college friends who, like himself, "were largely alienated from the church, though they had a kind of private religion" (p. 250).

\**Bible Champion*, Aug.-Sept., 1922, p. 419, 427, 434; Jan., 1924, p. 6.



So it was but a few years ago that Dr. Ferry, President of Hamilton College, told an audience in Syracuse, N. Y., that the college man of today does not pray. "When you talk to him of a personal God . . . the college man does not understand what you are talking about" (news item dated Mar. 9, 1922).

What is it that has largely set in motion these wheels of modern unfaith? What, indeed, but evolution and the evolutionary criticism of the Bible? As said Rev. G. L. Thorpe of Corona, Cal.:

I have over 200 cases definitely reported to me where young people went from Christian homes to college, high schools or universities, and came home evolutionists and atheists (*Nation*, May 20, 1925, p. 565).

And this process of infidel-making very oft does not wait until the higher institutions are reached. When the *New Republic* for July 22, 1925, said editorially, "Evolution is not taught in high schools," it needs to guess again. The faith-killing process oft begins before high schools are reached. They may begin even in our grammar schools. Who has not met pupils of from twelve to fourteen years of age who have already had their minds poisoned by this God-dishonoring system? As to our high schools, it may be said to be there the regular thing. In addition to the Scopes case, we append just one sample. In the *Sunday School Times* for Feb. 2, 1924, was a letter from an intelligent but very perplexed girl only fifteen years old. Among other things she said: "Already in my high school work I have noticed many slurring remarks by teachers or lecturers, intended to undermine our faith in the Bible." She then proceeds to ask questions concerning evolution.

C. V. Dunn, President of Spokane University, has referred to the materialistic tendency of evolution. He called attention to the sad state of many students in our institutions of learning. According to him there can be no doubt that the general teaching of evolution in said schools "is largely responsible for this breaking down of faith in God and the Bible." Speaking of professed Bible believers, even in the pulpit, who defend the development doctrine, he truly said: "On the hangman's rope of evolution they are unwittingly strangling out the life of Christianity." He quoted an evolutionary writer who alludes to the deep spiritual tragedy enacted in the lives of Darwin, Tyndall, Huxley and Spencer—which tragedy was the result of evolution.\*

In his *Biological Evolution*, Rev. J. A. Hoffman tells of meeting a certain young surveyor in an Idaho forest. This young man had been formerly a student in a theological seminary where evolution was taught. As a result of things there taught he became an infidel and took to surveying instead of preaching.

We are reminded of the daughter of a clergyman friend. This gifted young girl was sent to a certain denominational preparatory school. She had grown up in a Christian atmosphere and was a full believer in Christianity and in its saving power. But the confident evolutionary teaching that she heard day by day gradually unsettled her faith. Fortunately, however, an inadvertent admission on the part of an instructor that these things were merely conjectural opened her eyes and gave her to see how empty it all was.

After an address on this subject, a Christian young man who had just completed his third year in college requested of the speaker a private interview. During a conference of perhaps two hours he asked all sorts of questions on evolution. The atmosphere in which he had been placed and the positive instruction he had received had inclined him to belief in evolution. And he was yet inclined to think that he could accept biological evolution and yet retain his faith in the Bible. Perhaps so. But if it works with him as with so many others, there is liable to be a dropping off in belief, and then perhaps a total surrender. The dwindling of Christian faith may be gradual, yet in multitudes of cases it has issued fatally.

It is a theologian and biblical exegete who said: "Do not say that evolution brutalizes man. Far from it. It lifts him from below out of the brute creation" (*Exposition of the Bible*, vi. 815).

Precisely!

According to evolution man comes distinctly "from below." But according to God and the Bible, man, though a bodily being and a fallen one at that, did not thus come "from below." His origin was not "out of the brute creation." He is a creation of God, a product of the divine hand. Instead of being made in the image of the brute, or out of such image, he was made originally in the divine image. Evolution may deny a fall and may talk unctuously of a rise, a constant advance. Yet the very position taken by the transformists marks a sad drop, a moral decline. There has already been a process of partial brutalization in the intellect that, of the two possible theories of human beginnings, can choose that which makes man but an improved

\**Bible Champion*, Aug.-Sept., 1923, p. 414; Oct., 1923, p. 495.

brute. Where, therefore, the evolutionist talks to us of a rise from the brute, we herewith talk to him of a degeneration toward the brute—and *he* is the man who has experienced it.

And one of the saddest things about it is that these men do not realize their own drop. They are as unconscious of it as is the hardened criminal concerning any demerit in his crime.

## A Nation-Wide Campaign for Children

By George H. Dowkontt, D.D., New York City



HE childhood of our country has become a point of attack in the battle between the forces of Radicalism and Materialism and the Defenders of the Truth and the lovers of righteousness.

The Evolutionary teaching to children of tender age in the public school is leading to disobedience to parents and all in authority, thus fostering gross disrespect of law. Communism is also establishing Sunday Schools for boys and girls believing that they are more susceptible to their radical teaching than adults whom they have hitherto tried to influence with little success; thus the children of our country are menaced by those who are seeking to undermine the authority of the Bible and destroy the institutions of our land.

This surely is nothing but the united onslaught of Satan, and his emissaries in these last days so clearly predicted in the Word of God. Yet as it has always been true in history so it is apparently true today that God always counteracts evil by an opposite movement. Thus we have at the present time a new Association—*The School Bag Gospel League* with offices at 113 Fulton Street, New York City. Its sole aim is to reach the children of our land with the Word of God. From a small beginning the League has grown until now there are 392 centers covering 38 states in the U. S. A. and over 40 centers in Canada. During the past eight years inquiries have come in from almost every part of the civilized world. Thousands of conversions have been reported, Sunday Schools have been established, and declining Sunday Schools have been revived, Bible classes have been organized, special children's evangelistic campaigns have been inaugurated, and a widespread interest has been aroused.

When one considers that each center opened has not only a local secretary in charge but also a group of praying people numbering in some instances as many as fifty, we are not surprised that God has blessed the movement in such a striking way.

Now, however, it is planned to promote a

Nation-wide campaign for the evangelism of the youth of our land, to begin on January 1, 1931.

The following are some of the statements which the leaders of this movement have put forth relative to the campaign which they have planned.

At the present time a party of four workers are willing to go to any community in the United States and Canada for a campaign of one or more weeks. This group consists of an Evangelist, who has been quite successful in reaching young people; a Gospel Singer and his wife, the latter to take care of the Bible Study Classes for girls; also a boy's worker who would be the fourth member of the party, acting also as pianist. It will be possible to engage halls in every large city for such a campaign, even in the crowded Bolshevik communities.

Mr. Little asks: "How would you like to have such a campaign in your city or town?" The time has come when the church of Christ must take an advanced step in a militant way to evangelize the children of this nation, if we are to retain our traditional Americanism of the past, for this country has only become great, because it was founded by those who believed in the Christian Faith; therefore every patriotic American regardless of denominational affiliation should be interested in a plan to preach the gospel to the children of our country.

We are confronted with the problem of just how to reach these young people. In some respects this problem is even greater than that which has met other evangelistic parties, inasmuch as children and young people have little money to donate to the expenses of such a movement. We must therefore look to the Lord for guidance to raise up friends who will become interested in such a work.

The traveling expenses of such a party would be quite an item in itself but each member is willing and ready to go without any promise of salary. Such a self-sacrificing spirit on their part should be encouraged and commended by all the lovers of the Truth.

It is to be hoped that this movement will



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# The Bible Champion

## Index to Volume 36

### GENERAL INDEX

- Apples of Gold—71, 127, 185, 244, 295, 351, 408, 472, 525, 579, 637.  
Arena, The—19, 73, 129, 187, 246, 297, 352, 409, 474, 527, 580, 638.  
Editorial—1, 57, 113, 169, 225, 281, 337, 397, 457, 513, 569, 625.  
Flashlights—41, 98, 152, 211, 268, 326, 386, 443, 502, 560, 608, 652.  
Library Table—49, 104, 158, 218, 275, 334, 392, 450, 509, 567, 618, 664.  
Notes and Comments—12, 66, 122, 180, 239, 288, 345, 403, 465, 519, 576, 633.  
Prayer Meeting Service—44, 100, 154, 213, 270, 328, 388, 445, 504, 562, 613, 659.  
Reviews of Recent Books—52, 107, 160, 219, 276, 334, 392, 451, 511, 567, 619, 665.  
Sanctuary, The—39, 94, 148, 210, 266, 323, 384, 441, 500, 558, 604, 650.  
Serial, Our—46, 102, 156, 215, 272, 330, 390, 447, 506, 564, 615, 661.  
Wayside Gleanings—15, 69, 124, 183, 241, 291, 349, 405, 470, 522, 571.

### AUTHORS

- Ackerman, Carl ..... 187  
Allen, Frank E. .... 207  
Anderson, C. P. .... 632  
Bates, William H. .... 266,  
441, 500, 605, 606, 650, 651  
Bennett, W. G. .... 380, 431  
Biederwolf, W. E. .... 27, 41, 89, 98, 152, 211,  
246, 268, 309, 326, 386, 443, 502, 560, 608, 652  
Boddis, George ..... 527  
Boyer, Frank J. .... 15, 63, 69, 124,  
183, 236, 241, 291, 349, 405, 470, 522, 571, 625  
Brent, George W. .... 312  
Broadus, John A. .... 490  
Buchanan, C. H. .... 32, 202, 372, 436, 487, 542  
Buchanan, Walter D. .... 323  
Caswell, Edwin W. .... 325,  
385, 501, 559, 604, 605, 606, 607  
Chapin, D. L. .... 378, 432, 440, 602  
Clark, Wayne C. .... 434  
Clark, W. W. .... 318  
Clarke, Adam ..... 271  
Cleveland, Leroy Victor ..... 205  
Cole, Glen G. .... 46, 102,  
156, 215, 272, 320, 390, 447, 506, 564, 615, 661  
Conrad, A. Z. .... 9, 58, 116, 172, 225, 397, 626  
Cressman, N. M. .... 275  
Dawson, W. Bell ..... 235, 352, 649  
Deacon, Edwin ..... 304  
Dowkontt, George H. .... 648  
Dunham, G. W. .... 320, 428  
Elliott, George Mark ..... 210  
Ellis, Charles C. .... 143  
Fallows, Samuel ..... 210  
Faulkner, John Alfred ..... 255  
Foulkes, William Hiram ..... 650  
Foss, Cyrus D. .... 11  
Gordon, A. J. .... 48  
Greenway, C. nelius ..... 416  
Hague, Dyson ..... 19  
Hall, William Phillips ..... 200  
Hall, A. C. A. .... 238  
Hazard, Christopher G. .... 37, 267, 367, 439, 546 600  
Horsch, John ..... 297  
Horton, T. C. .... 1, 57, 63,  
176, 230, 286, 343, 402, 457, 518, 574, 575, 632  
Huffman, J. A. .... 551, 594  
Hugh, Stanley ..... 607  
Ingraham, Charles A. .... 146  
Jones, J. Sparhawk ..... 40, 121  
Jowett, J. H. .... 440, 510, 650  
Kennedy, D. S. .... 11, 120, 175, 232,  
282, 283, 399, 401, 461, 462, 514, 517, 572, 633  
Keyes, Henry ..... 144, 319  
Keyser, Leander S. .... 2, 3, 7, 12, 49, 50, 51, 61, 66,  
104, 105, 107, 115, 122, 158, 159, 169, 174, 178,  
180, 218, 219, 228, 231, 237, 239, 276, 281, 284,  
287, 288, 334, 337, 341, 344, 345, 392, 403, 450,  
451, 463, 464, 465, 509, 511, 513, 515, 519, 567,  
569, 573, 576, 618, 619, 630, 633, 664, 665, 670  
Kyle, Melvin Grove ..... 603  
Lewis, A. Wm. .... 44,  
100, 154, 213, 270, 328, 445, 504, 562, 613, 659  
Little, Thomas E. .... 322, 383  
McCartney, C. E. .... 39, 94, 148  
McNeill, Duncan ..... 491  
McPheeters, W. M. .... 73  
Magoun, H. W. .... 23, 133,  
305, 368, 417, 482, 537, 586, 638  
Mauro, Philip ..... 4, 64, 117, 177, 234  
Meyer, F. B. .... 230

## Index

Miller, John B. ....	267	Ruskin, John .....	62
Morgan, G. Campbell .....	604	Shelton, Don O. ....	477, 497
Munger, Henry W. ....	630	Sloan, Harold Paul .....	628
Munhall, L. W. ....	38	Sommerville, C. W. ....	106
Murray, Andrew .....	97	Straton, John Roach .....	442, 558
Nelson, Thomas H. ....	71, 93,	Tolstoy, Leo .....	556
113, 127, 185, 234, 238, 244, 283, 287,		Torrey, R. A. ....	329, 433
295, 340, 351, 407, 458, 472, 525, 579,	637	Van Dyke, Henry .....	499
Nichol, F. D. ....	541	Webb-Peploe, H. W. ....	382
Olney, William .....	93	Wesley, John .....	40, 93
Patton, Francis L. ....	147	Whitefield, Frederick .....	274, 339
Perham, John L. ....	498, 499	Whitney, D. J. ....	35, 135,
Price, George McC. ....	92, 139, 206, 590	197, 201, 259, 377, 425, 478, 553,	596
Rand, Josephine .....	409	Whittle, D. W. ....	151
Powick, William .....	435	Wickersham, George W. ....	303
Reid, John G. ....	384	Wilson, Robert Dick .....	217
Richie, William H. ....	496	Wuest, Kenneth S. ....	141
Riley, W. B. ....	81, 263, 493	Young, G. L. ....	29, 86, 129
Roads, Charles .....	209, 375	192, 252, 313, 364, 421, 474, 547, 580,	645

## THE ARENA

Abraham, Author of the Book of Job .....	375	Great Discovery, A .....	207
Another Theory of Evolution .....	380	If I had said No .....	367
Antique in Modernism, The .....	542	Is Faith Knowledge? .....	602
Arguments for Evolution, The .....	553	Jesus Christ and the Modern Jew .....	487
Assured Results of Radical Criticism .....	73	Junior College to the Rescue, The .....	428
Atonement of Christ, The .....	187	Kyle's, Dr. Explorations .....	603
Babel Problem, The .....	133	Living Sacrifice, A .....	151
Battle of the Ages, The .....	333, 603	Man Not of Ape Ancestry .....	93
Battle on the Three Fronts, The .....	92	May Day Demonstrations in New York.....	383
Between Knowledge and Belief .....	320	Meaning of Christmas, The .....	632
Bible Passages Explained .....	319	Meekness .....	440
Biblical-Modernist View of the Cross .....	297	Miracle or Atheism .....	141
Biblical Writers Agree .....	214	Modernism or Biblicism—Which?.....	29, 86,
Big Questions at Issue .....	139	129, 192, 252, 313, 364, 421,	474
Bishop Thoburn in India .....	139	Modernists Getting Nervous, The .....	431
Bolshevism in America .....	263	More About the Evolution Problem .....	305
Brent Explains .....	312	Most Valuable Antiques, The .....	498
Changed Meanings of English Bible Words.....	209	Nation-wide Campaign for Children .....	648
Christ at the Round Table .....	378	Neglected Factors in the Evolution Problem.....	23
Christian Experience .....	155	New Things .....	499
Christianity's Debt to Archeology .....	594	Only Saving Name, The .....	200
Chromatic Tints in the Life of Romanes .....	372	Osborn's Confession of Faith .....	202
Chronology of Genesis, The .....	478	Orthodox Evolution .....	32
Chronology of the Bible .....	649	Parable of the Unjust Steward .....	144
Compromisers and Come-outers .....	493	Peter on the Transfiguration .....	93
Conclusions about Creation .....	596	Problems of Organic Evolution .....	197
Confusion of Tongues .....	135	Protestant Christianity and Bolshevism.....	322
Controversy over Palestine .....	551	Quiet Influence .....	617
Creative Days, The .....	537	Rapture of Pardon, The .....	567
Critic, Spare that Book .....	205	Saves to the Uttermost .....	490
Darwin's Monkey Origin of Man .....	436	Seven Canons which Higher Criticism Must	
David's Bundle of Life .....	146	Ultimately Face .....	369, 417, 482, 586, 638
Deluge Geology and Evolution .....	425	Sin of Unbelief, The .....	422
Denial of the Virgin Birth .....	434	Six Day of Genesis, The .....	409
Despising Small Things .....	546	Study of Christ, The .....	318
Divine Creation a Reasonable View .....	377	Suffering Servant, The .....	600
Evolution and Uniformitarian Geology.....	259	Tendency of Evolution, The.....	547, 580, 645
Evolution Cross-examined by Facts .....	527	Ten Reasons Why I Know the Bible is the Very	
Evolution the Atheism of Pride .....	81	Word of God .....	27, 89
Facts the Flood Explains .....	206	Things That Come to Pass .....	439
First Living Thing, The .....	35	Thy Word is Truth .....	38
Foreign Missions .....	607	Tolstoy Favors Bible Reading in Schools .....	556
From the Inside Out .....	147	Tom Paine's End .....	601
Future of Evangelism, The .....	19	To Receive Power .....	433
Geology and Creation .....	590	Trailing College Text Books .....	143
God's Intention and Man's Way .....	352	Unparalleled Bible, The .....	22



## Index

Using Our Infirmities .....	37	What Is Man? .....	491
Visible God, The .....	246, 309	Whitney Replies Briefly .....	201
Was Adam's Fall a Blessing? .....	304	Working at God's Work With the Word .....	496
What Happened at Pentecost? .....	255	Yom—Day .....	541

## COVER MESSAGES

Arise, Let us go Hence.....	January	The Only Saviour from Sin.....	July
In the Beginning Nothing.....	February	Stand for the Right.....	August
Evolution's Need of a Self-Starter.....	March	The Bible.....	September
Gospel Narratives .....	April	The Oracles of God.....	October
President Hoover on the Bible.....	May	Redemption .....	November
Christ the Perfect Man.....	June	An Advent Meditation.....	December

## EDITORIAL

Adventurous America .....	284	Leadership in Amtrica's Moral Crisis .....	626
Afflictions as Educational Agencies .....	287	Loyal Love or Sickly Sentiment .....	517
Answers to Some Questions .....	178	Loyalty to the Laity .....	574
Barren Fig Tree, The .....	115	Modern Laodoceans .....	9
Best Approach to Sinners, The .....	231	Modernist's Sad Departures .....	341
Bettering a Battered and Broken World.....	116	More Biblical Exposition .....	281
Build on the Book .....	230	More of Cadman's Doctrine .....	237
Call of Christ, The .....	402	Muckraking Malcontents, The .....	397
Call to Prayer, A .....	65	Nelson, Thomas H., Associate Editor .....	63
Censorship and Civilization .....	125	New Science vs. Old Confession .....	283
Champion and the Essentialist Merge, The.....	625	Newspaper's Mistake, A .....	464
Christian Doctrine of Salvation, The .....	514	Office of the Holy Spirit, The .....	514
Christianity and Rationalism .....	399	Ous Lord's Central and Abiding Purposes.....	232
Christianity as Power .....	462	Peter and His Modern Successors .....	175
Christian Message Unique, The .....	401	Position of the Liberal Evangelical .....	282
Christ's Commission to His Church .....	348	Principle of Much Practical Significance .....	120
Church, Marriage, and Divorce .....	337	Province of Holy Scripture, The .....	11
Company of the Redeemed, The .....	117	Questions of Real Import .....	515
Conscience! Conviction! Courage! .....	632	Reason of Evil and Satan's Existance.....	113, 458
Darwin on Man's Pedigree .....	179	Remarkable Homily, A .....	7
Dead who Die in the Lord, The .....	177	Right—Wrong—Inconsistent .....	169
Divine Authority and Human Wisdom .....	572	Royal Rally, A .....	286
Do the Evolutionist's Reason Well? .....	569	Satisfaction in Soul-Saving Service .....	57
Empire of Finance, The .....	4	School that Deifies Man, The .....	573
Evangelism and Evangelist .....	236	Shall We Have a Revival? .....	234
Evangelistic Event, An .....	63	Some First Century Patterns .....	457
Food for Serious Thought .....	174	Soul Soliloquy, A .....	340
Freethinkers and Modernists Congenial .....	3	Sovereignty of Virtue, The .....	238
Fruitful Life, The .....	633	Supposed Fossil Evidences Repudiated .....	64
Fundamentalist Mission in Africa .....	283	They are Without Excuse .....	234
Good Things from Professor Clark .....	2	Tuning in With the Bible .....	518
Gospel of John in Every Home .....	575	Unseen Realities .....	58
Happy-Hearted Heralds, The .....	176	Way, the Truth, the Life, The .....	464
Holy Spirit a Person, The .....	463	We Glory in Tribulation Also .....	461
Human Personality and the Kingdom of Christ..	628	What About Teaching Evolution? .....	235
Is He Turning Evangelical? .....	287	What Shall We Preach? .....	228
Is Sin an Animal Legacy? .....	61	When Religious Gesture is a Jest .....	172
Keys to the Kingdom, The .....	344	Why Faith is Pleasing to God .....	465
Lambeth Conference on the Scriptures .....	630	Wise in Our Own Conceit .....	11

## LIBRARY TABLE

Appreciative Foreword, An .....	619	Looking Through a Psychologist's Eyes .....	50
Battle as Intense as Ever, The .....	49	"Personality Prevails" .....	106
Cambodia's Golden Book .....	275	Three New Rimmet Books .....	218
Christian Way of Liberty, The .....	664	Vital Book from England, A .....	450
Dealing with Biblical Difficulties .....	104	What Is Zoogenesis? .....	509
Historical Character of Biblical Inspiration.....	105	Wisdom and Unwisdom of Lippmann .....	158
How a Liberalist Misconstrues .....	218		

# Index

## PRAYER MEETING SERVICE

Breaking Down Caste .....	445	Personal Call .....	614
Christ in the Midst .....	270	Personally Empowered .....	613
Community Interests .....	389	Personal Vision .....	613
Courage of Conviction .....	389	Prayer of Jesus, The .....	155
Desire of All Nations, The .....	660	Preparation for the Passover .....	100
Eating the Passover .....	100	Promises of Jesus, The .....	154
Fellowship .....	388	Rally to the Upper Room .....	270
Filled with the Holy Spirit .....	329	Sacrifice .....	660
First Fruits of Pentecost, The .....	388	Scattering the Seed .....	445
Great Anniversary, The .....	44	Service .....	659
Great Commission, The .....	45, 271	Simonism .....	446
Jailer's Religion, A .....	505	Singing .....	213
Jew's Religion, A .....	504	Soaring .....	213
Life of Jesus, The .....	154	Soldier's Religion, A .....	504
Living the Passover .....	101	Sorrowing .....	213
Majesty, The .....	563	Steadfast in Prayer .....	328
Merger, The .....	563	Suffering .....	214
Ministry, The .....	562	Teaching of Jesus, The .....	154
Missionary, The .....	562	Thomas Convinced .....	271
Name Above Every Name, The .....	659	Upper Room, The .....	44
Passover .....	100	Waiting for the Promise .....	328
Paulism .....	446	With One Accord .....	328
Pentecost .....	45	Woman's Religion, A .....	504
Perserverance .....	614		

## THE SANCTUARY

Abiding Treasures .....	323	Heavenly Vision, The .....	266
Believer's Justification, The .....	651	Jesus Christ .....	501
Blessing .....	650	Light that Glorifies God .....	558
Body of Christ, The .....	605	Living Sacrifice, A .....	151
Burden-Bearing .....	604	Love Covers a Multitude of Sin .....	39
Christ's Victory .....	325	Love-Fear .....	559
Church Prosperity .....	441	Love in Motion .....	559
Contentment .....	500	Obtaining Our Desires .....	607
Continued Service .....	385	Pre-eminence of Christ, The .....	210
Cross in the Coliseum, The .....	24	Resurrection Hopes .....	210
Epistle of Christ, The .....	605	Revealing Spirit, The .....	606
Eternal Sin, The .....	384	Spiritual Blindness .....	442
Faith .....	650	Tenth or the Whole—Which? .....	651
Fearless Before the Threatening Host .....	650	Tomb without a Tenant, A .....	148
God is Love .....	604	Unrecognized .....	605
Growing Old Aright .....	606	Voice of the Lord, The .....	267
Heavenly Recognition .....	501	With Christ .....	266

## TEXTS

Genesis .....	218, 409, 537, 649	1 Samuel 10:6 .....	269	Psalms 32:1 .....	567
1:1 .....	377, 590, 596	25:29 .....	146	37:5 .....	43
1:2 .....	513	2 Samuel 18:18 .....	148	40:8 .....	326, 657
1:27 .....	572	23:17 .....	611	51:12 .....	386
2:24 .....	337	23:20 .....	608	62:10 .....	608
6:3 .....	42	1 Kings 18:21-24 .....	560	86:15 .....	656
11:7 .....	135	2 Kings 20:15 .....	268, 327	90:8 .....	650
18:19 .....	268, 327, 655	Job .....	375	91:7 .....	444
18:23-33 .....	560	5:14 .....	42, 560	106:15 .....	607
25:34 .....	560	11:7 .....	41	116:12 .....	503
44:30-34 .....	611	13:9 .....	42, 43	118:17 .....	385
49 .....	576	15:14 .....	491	118:25 .....	441
Exodus 20:3 .....	560	15:21 .....	652	137:5 .....	503
Leviticus 17:11 .....	187	Psalms 9:9 .....	561	142:4 .....	611
26:8 .....	387	10:4 .....	81	Proverbs .....	220
Deuteronomy 4:9 .....	611	23:4 .....	42	5:22 .....	612
Judges 5:23 .....	610	24:1 .....	387	13:24 .....	655
14:6 .....	654	27:3 .....	650	19:15 .....	612



# Index

Proverbs 21:27 .....	608	Mark 15:34 .....	655	Acts 6:1-8 .....	613
22:6 .....	655	16:15 .....	343	8:1-3 .....	445
28:1 .....	652	Luke 1:32, 33 .....	609	8:4-13 .....	445
30:5 .....	608	1:35 .....	86	8:14-24 .....	446
Ecclesiastes 1:2 .....	608	1:62 .....	660	9:1-22 .....	446
Songs of Solomon 8:1, 2 .....	611	4:5 .....	656	9:3 .....	175
Isaiah 33:17 .....	501	9:5 .....	660	9:19-31 .....	613
41:10 .....	444	9:26 .....	653	9:36-43 .....	504
43:2 .....	43	11:13 .....	463	9:39 .....	327
44:3 .....	329	12:34 .....	323	10:1-8 .....	504
45:9 .....	269	14:18 .....	610	10:34 .....	291
53 .....	600	14:23 .....	212	10:45 .....	504
53:5 .....	658	14:26 .....	654, 658	11:1-18 .....	504
57:2 .....	41	15:20 .....	656	11:19-26 .....	562
64:8 .....	269	16:1-8 .....	144	13:1-3 .....	562
Jeremiah 1:6 .....	610	16:31 .....	147	15:22-40 .....	562
2:19 .....	326, 443, 444, 658	17:17 .....	326, 444, 503	16:1-5 .....	563
8:9 .....	386	18:1 .....	560	20:22 .....	658
13:23 .....	612	19:12 .....	609	20:22-24 .....	608
18:4 .....	269	22:42 .....	657	20:24 .....	654
Ezekial 36:27 .....	443	24:36-49 .....	328	21:13 .....	561
Daniel 7:14 .....	609	24:49 .....	654	26:1-23 .....	613
Amos 6:1 .....	612	John .....	568, 575	26:5 .....	178
Hosea 8:7 .....	42	1:1 .....	29	26:19 .....	266
14:4 .....	386	1:1-3 .....	513	Romans 1:15 .....	228
Zachariah 4:6 .....	654	1:8, 9 .....	652	1:16 .....	221, 503, 653
4:10 .....	546	1:51 .....	325	1:20 .....	234
Malachi 4:2 .....	652	3:16 .....	561, 632	2:15 .....	652
Matthew 3:10-12 .....	281	4:18 .....	559	5:1 .....	651
5:5 .....	440	5:6 .....	269	5:3 .....	461
5:6 .....	558	5:8 .....	657	5:6-8 .....	655
5:16 .....	503, 611	6:37 .....	326, 444	6:1 .....	657
6:13 .....	609	6:68 .....	386	6:21 .....	368
6:24 .....	443	8:12 .....	386	6:23 .....	43
6:28 .....	561	10:6 .....	464	8:6 .....	442
7:2 .....	43	10:16 .....	267	8:9 .....	443, 502
7:16-20 .....	560	12:4-6 .....	654	8:26 .....	27
7:21 .....	212	12:20-33 .....	213	8:28 .....	43, 326
7:24-29 .....	154	12:39 .....	42	8:31 .....	445
10:31 .....	561	12:43 .....	653	10:1 .....	519
11:12 .....	560	13:12 .....	319	12:1 .....	43, 151
11:28 .....	402	14:1 .....	41, 637	12:2 .....	153, 326
13:22 .....	656	14:1-6 .....	154	12:10 .....	211, 443, 611
14:22-25 .....	100	14:2 .....	41	12:31 .....	327
16:19 .....	344	14:5 .....	606	13:14 .....	657
16:24 .....	611, 655	15:8 .....	633	14:7 .....	268, 327
17:5 .....	93	16:1-14 .....	154	15:19 .....	654
18:6 .....	611	16:9 .....	432	1 Corinthians .....	221
20:24 .....	577	16:33 .....	610	1:25 .....	41
20:20-28 .....	659	17:1-26 .....	155	2:2 .....	152, 268
20:28 .....	655	19:17-27 .....	213	2:9 .....	42
21:18-20 .....	115	20:19-23 .....	270	2:14 .....	182, 609
22:42 .....	501	20:24-29 .....	271	3:16 .....	153, 443, 502
24:30 .....	609	Acts 1:1-5 .....	44	3:18 .....	611
25:5 .....	153	1:1-11 .....	214, 613	4:20 .....	462
25:31-46 .....	212	1:8 .....	387	5:7 .....	187
25:42-45 .....	610	1:12-14 .....	44, 270, 328	9:27 .....	609
26:1-5 .....	100	2:1-4 .....	45, 255, 329	12:12, 13 .....	605
26:17-19 .....	100	2:37-41 .....	388	13:1 .....	654
26:30-35 .....	213	2:37-42 .....	388	13:5 .....	211, 443
26:34 .....	503	2:43-47 .....	389	15:13, 14 .....	577
28:2 .....	403	3:4, 12 .....	611	15:19, 20 .....	210
28:16-20 .....	45, 271	3:12-26 .....	457	15:55 .....	421
28:18 .....	577	4:5-12 .....	659	16:3 .....	212
Mark 6:49 .....	605	4:10 .....	200	2 Corinthians .....	221
8:18 .....	609	4:13-22 .....	389	3:1-3 .....	605
8:36 .....	608, 656	4:32-35 .....	389	3:2 .....	267, 327
8:38 .....	503	5:32 .....	433	4:16 .....	606
11:12-14 .....	115	5:39 .....	657	5:15 .....	192

# *Index*

2 Corinthians 5:18 .....	502	Colossians 1:27 .....	502	James 1:27 .....	212
8:5 .....	651	3:3 .....	387	4:7 .....	444
9:6 .....	42	3:14 .....	211	5:9 .....	654
11:26 .....	608	4:16, 17 .....	9	1 Peter 1:16 .....	653
Galatians 1:9 .....	560	2 Thessalonians .....		1:23 .....	576
2:20 .....	266, 502	2:9 .....	327	2:2 .....	653
5:3 .....	212	3:10 .....	327	2:24 .....	502
5:22 .....	152	1 Timothy 3:4 .....	655	4:7 .....	29
6:1 .....	211	5:6 .....	443, 611	4:13 .....	561
6:2 .....	604	6:4 .....	211, 443	5:7 .....	561
6:7 .....	42, 43	6:6 .....	500	5:8 .....	609
6:14 .....	152, 268, 387	2 Timothy 1:8 .....	658	2 Peter 3:9 .....	656
Ephesians 1:3 .....	650	2:3 .....	658	1 John 1:5, 7 .....	652
1:18 .....	652	2:4 .....	443	1:9 .....	656
1:22 .....	152, 268	2:26 .....	612	2:16 .....	560
4:12, 13 .....	653	4:5 .....	152, 268	3:1 .....	561
4:13 .....	609	4:10 .....	610, 655, 657	4:20 .....	604
4:15 .....	559	Philemon 11,18 .....	211	5:4 .....	386, 387, 560, 610
4:32 .....	211	Hebrews .....	453	5:10 .....	124, 434
5:14 .....	153	5:14 .....	609	5:15, 16 .....	384
5:18 .....	443	6:1 .....	653	Jude 5:23 .....	654
5:22 .....	563	6:4 .....	42	Revelation 2:4 .....	326, 444, 610, 658
6:10 .....	563	7:25 .....	490	2:10 .....	652, 653, 657
6:11 .....	608	7:27 .....	187	3:1 .....	153
6:18 .....	212, 652	9:26 .....	187	3:15 .....	212
Philippians 1:22 .....	654	10:23 .....	652	5 .....	660
2:5-8 .....	611	10:26, 27 .....	652	6:5 .....	4
2:8 .....	502	11:1 .....	602	7 .....	117
2:12 .....	612	11:6 .....	465	7:15 .....	41
4:11 .....	500	11:16 .....	41	12:11 .....	94
4:11, 12 .....	654	12:16 .....	326	14:13 .....	177
Colossians 1:8 .....	152	13:5 .....	500	19:6 .....	387
1:18 .....	210, 387	James 1:6 .....	652	21:4 .....	42
1:20 .....	502	1:15 .....	560, 612	22:3 .....	41
1:24 .....	658	1:17 .....	503		





have the devoted interest and prayers of many of the Lord's people. Sowing the Word of God liberally in the hearts of the children will bring forth the fruits of righteousness and the fear of God, which will more effectively overcome the efforts of workers of evil, who with unprecedented zeal are determined to undermine our God-given Institutions by this subtle

attack upon the childhood of our nation. As the Bible has always proved a powerful antidote against all error we may depend upon it today, if used in connection with just such a campaign as formulated above, to stem the currents of sin and evil which are now threatening our homes, our churches and our people.

## Chronology of the Bible

By W. Bell Dawson, M.A., A.Sc., Montreal, Canada



THIS article in the September number of THE BIBLE CHAMPION deals with the Chronology of Genesis, which is a question of much interest; especially in view of the recent discoveries of archaeologists, which are throwing light on ancient history as recorded in Scripture. In regard to early chronology it may be well to remember, amid all the discussions of the present day, the careful and thorough work of Bible students of the past.

We desire, therefore, to draw attention to the very comprehensive investigations in Bible Chronology carried out by Dr. William Hales. He made a comparison of the chronology in the Septuagint version with the usual Hebrew of the Bible, based upon the genealogies given in the early part of Genesis. In the Septuagint (which is the Greek translation of the Old Testament commonly used in the time of Christ and the Apostles), the chronology is considerably longer than in the Hebrew as we now have it.

The work of Dr. Hales on Chronology is in four volumes, and was published in its final form in 1830. This may seem long ago, but it is to be remembered that he had all the material before him, in the way of manuscripts of the Septuagint version in Greek, that are yet available, with the exception of the *Codex Sinaiticus*, in which (as I understand) the early chapters of Genesis are missing; so that it afforded no fresh light on this question. Dr. Hales was also much more competent to deal with chronology than Bishop James Ussher, whose work on the subject was published in 1660; for Hales was an astronomer and mathematician, and gave far more time and consideration to the matter, than Ussher was able to give in the troublous and controversial days in which he lived. The results obtained by Ussher and Hales for the early dates from Adam to the Flood, are given in any of the comprehensive Helps to the Bible, usually in parallel columns; as well as in Bible Dictionaries.

The original works of Hales are now, unfortunately, very difficult to obtain; and the

reasons he put forward for his conclusions are therefore little known. The writer had the opportunity to examine them with care for some days in the British Museum Library in London. Dr. Hales sets forth very ably his reasons for adopting the Septuagint chronology, which puts the Flood eight centuries earlier than Ussher's system, and places the date of Adam at 5411 B. C. instead of 4004. It may be well to note, however, that from the time of Abraham onward, there is comparatively little difference in the dates given in any reputable system of chronology; and archaeologists are now confirming the date for Abraham which has long since been deduced from the Bible itself. On coming down to the captivity in Babylon, Ussher and Hales differ by only two years. The great Jewish historian Josephus, who wrote at the opening of the Christian era, refers to the early dates before Abraham in a way that shows he is in agreement with the Septuagint chronology.

When such a leader in chronology as Hales thus decides in favor of the Septuagint chronology, the advantage of following his choice is evident at the present time. For its "longer chronology" accords very much better with the dates which the archaeologists are bringing to light, and thus gives better hope of reconciling Bible chronology with modern discovery. This is certainly very important when archaeology is confirming the Scriptures in every other way.

The writer has already written a booklet to explain the subject of Bible Chronology on these lines, and giving a comparison with the dates which are now being adopted by archaeologists.\* It is also emphasized in this booklet that the writer does not advocate any views or opinions of his own, or suggest any new system of chronology. The object is to show how Bible dates may be reconciled with the best accredited results of archaeology.

\*The title of Dr. Dawson's booklet is *The Bible and the Antiquity of Man*. See a notice of it in our "Additional Literary Notes."—Editor.

# THE SANCTUARY

## Blessing

By the late William H. Bates, D.D.

1. The Father is the source of blessing. "Blessed be the God and Father of our Lord Jesus Christ, who hath blest us with all spiritual blessings in heavenly places in Christ."—Eph. 1:3.

2. Christ the Channel of blessing. "And it came to pass as he sat at meat with them, he took bread, and blest it, and break, and gave to them."—Luke 24:30.

3. The Holy Spirit the Power of blessing. "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."—Gal. 3:14.

4. In the Scriptures is the Promise of blessing. "Saying, Surely, blessing I will bless thee, and multiplying I will multiply thee."—Heb. 6:14.

5. By Faith is the Reception of blessing. "So then they which be of faith, are blessed with faithful Abraham."—Gal. 4:9.

6. The Outcome of blessing is Separation. "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."—Acts 3:26.

## Fearless Before the Threatening Host

By J. H. Jowett, D.D.

*Though a host should encamp against me, my heart shall not fear.*—Psalm 27:3.

It is a marvelous triumph of grace when we can stand before an advancing army of adverse circumstances and not be afraid. We have passed far into the secret place when the massed antagonists do not trouble us any more than a single foe.

The fact of the matter is, we are very prone to be confounded by magnitude. Mere mass hypnotizes us. We become the victim of its mesmeric fascination. We are distracted. We lose our balance. We see things out of their perspective, and in these matters disproportion is death.

We ought to be able to keep a quiet eye

when adverse armies bear down upon us. To see them in the larger relationships in which they shrink to a very slender line, to meet them confidently and unperturbed, is a very clear token that we are moving toward them with the magnificent accompaniment of grace. To fear nothing but God is the supreme triumph.

I am very fond of that strong, vigorous, invigorating sentence of John Milton which I long ago marked in his "Areopagitica." "God intended to prove me, whether I durst take up alone a rightful cause against a world of disesteem, and found I durst." I like Milton's interpretation of his antagonism. He heard the divine challenge in their approach. "Durst thou, or wilt thou retreat?" And Milton's soul answered the challenge with all the sensitiveness and reticence with which a true soldier answers the call of the bugle. He first of all retired into the inner room of his own being, and he summoned all his moral and spiritual resources, and he went forth with fearless heart to meet his foes. "He found I durst!"

Milton's way is the great secret in all radiant triumphs. We must discern the divine Presence on the field of conflict. We must hear the divine challenge in our circumstances. We must see the divine test of our moral and spiritual worth. "Durst thou?" To accept our conditions in this spirit is to face our antagonistic circumstances with a feeling of tonic instead of panic. We are nerved rather than enervated by the menace.

So doth the Lord prove us in the dark and cloudy day. And so is our vigor unveiled in the tempests. We are made manifest by the very enemy who came to destroy us. "The things which happened unto me have turned out rather unto the furtherance of the Gospel." The menace leads us more deeply into the treasures of grace.

## Faith

By the late William H. Bates, D.D.

*Hebrew 11:13-22*

1. Trust of Faith. vs. 13. Promises "received," "embraced," "confessed."

2. Telescope of faith. vs. 13. Unbelief says, "Seeing is believing"; faith says, "Believing is seeing." "Seen afar off."



3. Testimony of faith. vs. 14-16. Faith declares by its action what its aim is. "Came out" declares the separation of the man of faith, and the "wherefore" the consequent blessing.

4. Trial of faith. vs. 17-19. Faith looks at God's presence and power when tried. If the Lord does not deliver us *out* of trial, he will be *with* us *in* trial.

5. Thoughtfulness of faith. vs. 20. Faith looks not on its own things, but looks out for others.

6. Tact of faith vs. 21. Faith's reverses are God's directions. Ponder the words "blessed" and "worshiped" in the light of Gen. 48:17-21.

7. Tranquility of faith. vs. 22. "The thought of the future fills the man of unbelief with fear, but the man of faith can speak of the future with perfect calm."

## The Believer's Justification

By the late William H. Bates, D.D.

*Therefore being justified*—Romans 5:1.

1. The Source of Justification—God. "Who shall lay anything to the charge of God's elect? It is God that justifieth."—Rom. 8:33.

2. The Principle of Justification—Grace. "Being justified by his grace through the redemption that is in Christ Jesus."—Rom. 3:24.

3. The Cause of Justification—Blood. "Much more then, being justified by his blood, we shall be saved from wrath through him."—Rom. 5:9.

4. The Way of Justification—Faith. "Being justified by faith."—Rom. 5:1.

5. The Fruit of Justification—Peace, access, etc.—Rom. 5:1-11.

6. The Proof of Justification—Works. "Yea, a man may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works. . . For as the body without the spirit is dead, so faith without works is dead also."—James 2: 18-26.

## A Tenth or the Whole--Which

Henry W. Munger, D.D.

*First gave their own selves to the Lord and unto us.*  
—2 Cor. 8:5.

The problem of church benevolences will be solved when we literally follow the example of these Macedonian Christians and give ourselves to God and to our brothers. If we give ourselves, our substance will inevitably follow. To give ourselves is to give all that we are and all that we have. And that is only right, for we belong to God. "Ye are not your own for

ye are bought with a price." All that we are and all that we have is his.

At the beginning of the year we sit down and figure out a budget. We apportion so much of our income for our personal needs, so much for household expenses, so much for benevolences, and the rest is saved. If we are tithers we give one-tenth to benevolence, that is to the Lord. And there is a warm comfortable feeling about the heart that we have done a very generous and meritorious thing in giving so much of our income to the Lord. And we feel that we are entitled to spend the rest of our income on ourselves. But it all belongs to him—the *whole*, and not only a tenth.

Rather should we sit down and prayerfully consider how much of his money the Lord would have us spend on ourselves, and how much He wants us to save, and how much He wants us to devote to this church need, and how much to that charity, and how much to the other benevolence. It is *all His* and every cent should be spent according to his will, whether we spent it on ourselves or give it to a charity.

If we literally followed that practice and laid all of our money on the altar, would we suffer for the necessities of life or would our dependents suffer? I trow not. My body belongs to Him. It was created for His glory. And if it would serve Him efficiently, it must be decently fed and clothed and sheltered; it must have a certain amount of pleasure and recreation; it must have mental and moral culture. It must be according to His will, therefore, that I spent a reasonable sum on my own personal needs; a reasonable sum on those who are dependent upon me, for Paul tells us that if a man does not care for his own he is worse than an infidel; a reasonable sum put away against a rainy day or old age, for it could not be His will that I become a burden to others when it might have been avoided by a habit of saving.

On the other hand, if we truly lay our income on the altar, is it possible that we would spend too much on ourselves, that we would indulge in luxury or extravagance? Could I spend \$1000 for a luxury while I have a vivid mental picture of the hundreds of Armenian children dying for want of the bread that that money would buy?

Is it Quixotic or impractical or visionary to take this view, and, instead of deciding how much of our money we should give to the Lord, decide by prayerful reflection how much of the Lord's money we *must* spend on ourselves, devoting the rest to the advancement of His kingdom and to the relief of His suffering children?

# FLASHLIGHTS

By William E. Biederwolf, D.D., Monticello, Indiana

## Clytie and Apollo

*Constancy  
Fidelity*

Heb. 10:23; Eph. 6:18; Rev. 2:10; James 1:6

ONE of the most pleasing stories of Grecian mythology is that of Clytie and Apollo, the god of the sun. Clytie loved Apollo, but her love was not returned. Clytie, in disappointment, sat day after day upon the damp earth and pined away. She gazed upon the sun from the moment he rose until his setting, and at last, so the story runs, her limbs took root in the ground, and her face became what we know today as the sunflower, always turning upon its stem to look upon the sun in his daily course through the heavens. So the sunflower that grows in the garden has become the emblem of constancy.

Some people are as fickle as a changing dream, and too many of God's own professed followers are vacillating, changeable and unstable. Too often, alas, they have their faces turned in other directions than His, and some have even forsaken their first love.

Clytie's constancy was born of love, and so will yours and mine be if we ever come into the place where Christ can depend on us. We are told to remember Jesus Christ, who is the Sun of Righteousness, and if we loved Him this would be the most natural thing to do. We would think of Him always, and our faces would always be turned toward Him and the light of His countenance would make us strong.

## Orestes and the Furies

*Conscience, the Accuser*

Heb. 10:26,27; Prov. 28:1; Job 15:21; Rom. 2:15

IT IS true that "conscience hath a thousand several tongues, and every tongue condemns" us for our wrong.

While Agememnon was off to war, his wife, Clytemnestra, became false to him, and with her paramour planned his murder on his return which plot they successfully executed. Orestes, the son of Agememnon, was then a lad, but as he grew up the thought of avenging his father's death never left him, and when the hour of vengeance came, he slew both his mother and

her unlawful lover. The slaughter of a mother by her son, though it brought just retribution upon the guilty, was an act of awful abhorrence.

Among the Olympian gods were three who punished crimes by their secret stings. They were called Erinyes or the Furies, and their heads were wreathed with serpents. These avenging deities seized upon Orestes, and drove him frantic from land to land. Byron alludes to this in his *Childe Harold*:

Oh thou who never yet of human wrong  
Left the unbalanced scale, great Nemesis!  
Thou who didst call the Furies from the abyss,  
And round Orestes bade them howl and hiss.

Orestes finally took refuge with Minerva at Athens, and although the Furies were there to accuse him, the goddess had mercy and purified him from his crime.

Sinner, of one thing you may be sure; your sin will not only meet you at the judgment, but it will haunt you and hound you through life. God pity the man who must cower before an accusing conscience; who must shudder at the thought of approaching death, and tremble at the thought of the oncoming judgment of God. There is but one refuge, and that is Christ. In Him there is no condemnation.

## Orion's Vision Restored

*The Gospel, Its  
Transforming Power  
Christ, the Light of the World*

1 John 1:5,7; John 1:8,9; Eph. 1:18; Mal. 4:2

ONE of the most interesting myths is that which relates to Orion, the son of Jupiter, a giant and a mighty hunter, who fell in love with Merope, the daughter of the king of Chios, and sought her hand in marriage. During the days of his wooing he gave exhibition of his mighty prowess by clearing the island of its wild beasts and bringing the spoils of the chase as a present to his beloved. Impatient with her father's delay in giving consent, he sought his coveted bride by violence, whereupon Oenopion, the father, enraged by such an act, decided to rid himself of Orion's presence. Accordingly while Orion was in a drunken stupor Oenopion put out his eyes and cast him out on the shores of the sea to die. Orion,



however, instructed by an oracle to seek the rays of the morning sun, made his way to the east, and as he journeyed, gazing ever towards the rising sun, he received his sight again. Orion was afterwards, when killed by Diana, placed among the stars. Oh my brother, those of us who have been "called out of the darkness into His marvelous light," know what it is to have the inner vision blinded by the god of this world, to have eyes that see not, to sit in appalling darkness with all the glorious truths and divine realities in general lost to sight. But there is one who is full of light, of pity and of love, and you can, if you will, turn your blind face toward heaven until the Sun of righteousness arises with healing in His wings, until He Who looseth the bands of Orion shines upon you and turns the shadow of death into the brightness of the morning light.

### Minerva and the Brain of Jupiter

*Growth in Grace,  
Holiness,  
Perfection  
New Birth, The*

1 Pet. 2:2; Eph. 4:12; 1 Pet. 1:16; Heb. 6:1

PEOPLE say, "Do you believe in holiness and perfection?" Assuredly we do. There is nothing more real in the universe and nothing more evidently taught in the Bible. But to hear some people talk of holiness and perfection you get the idea that for them at least the maximum of spiritual attainment has been reached. There are two points of difference between the birth that makes one a child of God and that of the ancient goddess Minerva who is said to have sprung from the brain of her father. If you want to know more about this famous "blue-eyed maid" you may read Ruskin's interesting story of "The Queen of the Air." She was the favorite of all the daughters of Jupiter. Just what sort of a sensation the great Jupiter, or Zeus, as the Greeks called him, must have felt in his head on the morning of Minerva's birth is difficult to imagine. One is almost tempted to believe that Vulcan must have broken open his skull with a blow from his "far-sounding hammer," but at any rate, so the story goes, Minerva, the goddess of wisdom, sprung from her father's head full-grown and full-armed, agleam with all the panoply of war. Now, of the differences mentioned the first is this: The birth that makes one a child of God is real, but the other is not. The story of Minerva's birth is, "the fictitious narrative of an event that never happened." The second is that no man ever has come forth from the

hand of the regenerating Spirit of God in sudden, mature, and perfect sainthood. But it was "for the perfecting of the saints" that certain gifts were given unto men, "for the edifying of the body of Christ till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

### Von Ziethen's Rebuke of Frederick the Great

*Confessing Christ  
Heroism, Real  
Christian Fidelity*

Luke 9:26; Rev. 2:10; John 12:43; Rom. 1:16

WE ARE told that on a certain occasion when Frederick the Great had invited his generals and the other officers of his army to his royal table one of his most noted and courageous generals declined the invitation because he had planned to receive Holy Communion in the house of God the following morning. It is said the next time the company gathered at the king's table Frederick and his guests made light of the general's scruples and began to mock at the Communion of the Lord's Supper. It was a brave and a daring thing to do, for it might have cost him his life, but the old battle-scarred general, whose name was Von Ziethen, arose, saluted the terrible king and said, respectfully but fearlessly, "My lord, king Frederick the Great, there is a greater King than you, a King to whom I have sworn my allegiance even unto death. I am a Christian man and I cannot sit quietly here and hear the name of my Lord dishonored and His character belittled and His cause subjected to ridicule and with your permission I will withdraw."

Thank God for a man like that! The other generals trembled for his life, but be it said to the honor of Frederick the Great that he arose and grasped the hand of his brave officer, begged his forgiveness, expressed his grief that his own faith was not so strong, bade him remain and said that never again would there be occasion for so just a rebuke in his presence.

But, you, my professing Christian friend, how was it when you were in the crowd and some one sneered at Christ, or profaned His holy Name, or told a smutty story, and is it true that you did not have the grace to protest, but like a weakling and a turncoat you sat there in silence and looked sheepish. But people might have mistaken you for a goat. For, as Bob Burdette says, "The goats are all on that side, and you are liable to be overlooked by any one hunting the Lord's sheep."

## The Valorous Death of La Tour d'Auvergne

*Patriotism  
Devotion to Christ  
True Discipleship*

Jud. 5:23; Acts 20:24; Phil. 1:22; Luke 14:26

ONE of the bravest and truest soldiers of Napoleon's army was a French marshall by the name of La Tour d'Auvergne. His whole career was one of indescribable heroism and his gallant death so endeared him to the people that even the extreme revolutionists when they threw the bones of the kings to the winds left his undisturbed. He was the greatest military tactician of his age and his genius here was only excelled by his bravery and his devotion to the flag of his country. When the fatal cannon in the campaign on the Rhine had put an end to his glorious life there occurred a rare and beautiful touch in French history. By the Emperor's command, each day when La Tour d'Auvergne's name was called on the roll of his company, an orderly stepped to the front, saluted and responded, "*Died on the field of honor, sir.*"

Mighty God, make Christian men and women out of us like that! How long do you suppose it would be before this old heart-sick and sin-cursed world would roll up to the feet of Jesus if we of the church were but true to Him and would live for Him and die on the field of honor.

## Momus, the Critic

*Fault Finding  
Criticism*

Jas. 5:9; 1 Cor. 13:1; John 12:4,5,6; Phil. 4:11,12

OF ALL the disagreeable characters, the Lord relieve us of the chronic fault-finder, the proverbial wet-blanket-thrower. Momus, who was said to be the son of night, was the god of criticism, the god with a carping, mocking spirit, who always found something to criticize, no matter how loud might be the praise of others. Jupiter, Neptune and Minerva, so the story goes, once contended which one of them could make the most perfect thing. Jupiter made a man; Minerva made a house; and Neptune made a bull. Momus began by finding fault with the bull because his horns were not below his eyes, so that he might see when he butted with them. Next he found fault with the man because there was no window in his breast through which the thoughts of his soul might be read, and lastly he found fault with the house because it had no wheels to enable

its inhabitants to remove from bad neighbors. When he could trump up nothing against the lovely creature, Venus, he complained of the noise made by her sandals when walking. Mount Olympus was the home of the gods, and so unpopular did this Momus become because of his cynical, carping disposition that the other gods took counsel together and banished him from the mount, telling him that a fault-finder could never be pleased, and that it would be in order to criticise the works of others when he had done some good things himself.

There are others like him today. You find them in the home, in the church, and everywhere. They live in the shadows and take a sombre view of everything. They are always ready to bury a corpse before it is quite dead. Nothing suits them because they could have done it so much better themselves, but they never do. It is a miserable mission—living to find fault. It takes a little wisdom to be suggestive; the smallest understanding can do this other.

## Themistocles at the Battle of Salamis

*Holy Spirit, Power and Need of  
Self, The Limitations of  
Activity, Fussy and Futile*

Rom. 15:19; Zech. 4:6; Luke 24:49; Judges 14:6

IT IS said of the great Athenian General Themistocles that when he was about to fight the naval battle of Salamis, he delayed the advance so long that his officers began to murmur. They said, "What is the matter? Is Themistocles a coward? Has he become a traitor to Greece or is he going to fight? Which?" Everything was ready by the rising of the sun and yet no command had come from Themistocles to move out into the conflict. But Themistocles was a wise general and knew what he was about. He knew that he had no unworthy foe and that he would need as many spearmen as possible and that if all his men were busy at the oars it might mean the loss of a much coveted victory. He also knew that at about nine o'clock a strong land breeze would sweep down from the mountains and sweep his vessels toward the enemy. And he said, "If I wait for the wind I can release my men from the oars and instead of having only half at the spears while the other half must row, I can let the wind do the business." And so he waited for the wind and when it had filled every sail he let drive and the battle was won because every man was free to do his best to win it.

I wonder sometimes if in our churches there are not too many members at the oars. I do



not mean too many at work—alas, the reverse is too often true—but too many who are at work, working in a way that does not count, and doing but poorly at our best what might be done in power if we would but spread our sails to the breeze that sweeps from heaven and let the Holy Spirit release us from the oars.

### Making Way for Liberty

*Redemption, Purchased by Christ  
Christ, Captain of our Salvation  
Following Christ*

Matt. 20:28; Mark 15:34; Rom. 5,6,7,8; Matt. 16:24

THE story of Arnold Winkelreid is old but it is so thrilling and so inspiring that it must not be forgotten. A great army was marching through Switzerland and everywhere its path was marked with blood and the ghastly ruin of war.

The Swissmen, rich-veined with patriotic blood, had gathered from the mountains and the valleys to fight for their homes and their fatherland. But they were untrained and armed only with whatever weapon they had found and they could not break the well-formed phalanx of the enemy as they marched close together behind their shields and threatening spears, and the Swiss said, "We are lost; our homes must perish and our land go into bondage."

Then Arnold Winkelreid stepped out and he said, "Men of Switzerland, listen to me. This day I will give my life for my country. In yonder valley lies a happy home where wife and children await my return, but they shall see me no more. Follow me," he cried, "I will break the lines and then do your duty and fight every man as best he can and Switzerland will be free." And single-handed and alone he sprang forward and right where the spears were thickest he ran and shouted as he ran, "Make way for liberty, make way for liberty."

A hundred gleaming spears were turned to catch him on their points, but as he gathered them up in his breast the enemy broke its ranks and through the gap made by his gallant sacrifice the Swiss poured in terrific onslaught and won at last a battle the like of which the world had never heard.

No wonder when you go to Switzerland today and mention the name of Arnold Winkelreid that the faces of the people of those world-famed hills and valleys will light up and their eyes will fill with tears because of his blessed memory.

But there was One two thousand years ago who did a grander thing than that and whose sacrifice set a whole world free. All the powers

and principalities of evil were lined up against us and the hosts of Satan black-pinioned from hell held us at their mercy. Every method of attack had failed; every divine maneuver for our rescue had been thwarted by the wiles of the Devil and our own sinful weakness and humanity stood hopeless, helpless and undone.

Then Jesus Christ stepped out and the hosts of heaven said, "What will you do?"

And He said, "I will this day give my life for the world."

And He came and said to the battered and besieged sons of men, "Follow me, and I will break the lines and then do your duty and fight every man as best he can and you shall all be free."

And single-handed with the instrument of his death he rushed upon the ranks of hell and into his own bosom, where dwelt the soul of God, he gathered all the fiery darts that hell could hurl and opened the way of salvation for all who will follow him. Will *you* follow Him today?

### Triptolemus Robbed of Immortality

*Parents, Overindulgence of*

Prov. 13:24; Prov. 22:6; Gen. 18:19; 1 Tim. 3:4

THE reason for many a man's ruined life is often easy to understand. It is because of intended kindness but over-indulgence of thoughtless, easy-going parents. Have you heard the story of Ceres and Triptolemus? It was where now stands the city of Eleusis that Ceres, the goddess of the harvest, in disguise, was kindly entertained by the father and mother of Triptolemus, and in gratitude for their hospitality Ceres thought to bestow immortality upon the boy whom she had kissed back to health from a deadly fever. In the night the goddess arose, and taking the sleeping youth, she passed her hands over his limbs, uttered over him her solemn, potent charm, and laid him in the ashes. But the mother of Triptolemus, who had been secretly watching, sprang forward and snatched her child from the fire. Then Ceres dropped her disguise and all about them shone the divine splendor of the heavenly guest. And as they stood astonished the goddess said, "Mother, thou hast been cruel in thy fondness; for I would have made thy son immortal." Of course, the mother meant well, and the illustration is hardly fair. But so have millions of other mothers meant well, but by interference, though well-intentioned, with the laws that make her holy character, they have lost for their child the life and the immortality which the glorious Christ brought to light.

There is, of course, such a thing as "Children's Rights," but to think this means the right to do as they please is indeed a sad and serious mistake. Allowing a child to learn by the things it suffers is a dangerous and wicked policy, and alas! for the many children who have been wronged and ruined and worsted in the struggle of life by the gratification of their very desire and indulgence of their whim. What a responsibility is that of the parent!

### General Neil and His Badge of Honor

*Pomp, Power, Glory, Vanity of  
World, The Lure of*

2 Tim. 4:10; Matt. 13:22; Luke 4:5; Mark 8:36

HENRY MARTYN gained the highest honor the University could bestow, but later wrote, "I obtained my highest wishes but am surprised to find that I had grasped a shadow." It is ever thus. *Sic transit gloria mundi.*

General Neil was one of the bravest soldiers the French army has ever known. His life-long dream had been to obtain the little baton and ribbon of Marshal of France. He had seen it conferred upon others as a reward of valor, and telling his friends of his consuming ambition he declared that in the very next engagement he was determined to win the honor he so much coveted. Then came the battle, on the gory field of which, after bravery of the most daring sort, the General fell. They sought him when the battle was over and found him almost crushed beneath the horse he had ridden, and the practiced eye of the attending surgeon saw that life was slipping rapidly away. The news was hurried to the Emperor and he came himself and took from his own breast the distinguished mark of honor, the badge of Marshal of France, and fastened it above the heart of his faithful follower. General Neil threw his arms about the neck of his Sovereign and smiled with exultant satisfaction. His dream was realized; his ambition fulfilled, and in a few seconds he fell back in the arms of death.

What, after all, is fame but a flower on a dead man's grave? It gratifies the living but does the dead no good. The dust of sovereign and slave is just alike. Honor, glory, pleasure, wealth—these are not to be despised, but they are by no means the things most worth while. At the most they are fleet-winged vanities and are soon gone, and if these things all, or any one of them, are gained at the cost of character it is a sorrowful price that purchased them. For what shall it profit a man if he gain the whole world and lose his own soul.

### Germany and France in the World War

*Evangelism, The Need of  
Church Membership, Increase in*

Acts 2:47; Matt. 28:19; Rev. 6:2; Rev. 3:1

IN Theodore Roosevelt's vigorous book, *The Foes of Our Own Household*, he quotes in his chapter on "Birth Control" from a French writer an interesting fact concerning the comparative birth-rate of the French and German nations and its relation to the world-war into which the nations were plunged. "In 1850," he quotes, "the population of France surpassed that of Germany. When the war broke out it had become inferior by 27 millions. It was this fact to which the war was really due. If the Germans had before them 60 millions of French instead of 39 they would have hesitated long." The cause of the war was that the French people had not furnished France enough children.

There is a great and solemn lesson in this for the Church of Jesus Christ. It was not enough when the struggle came that France was famed for her *belle letters* and her art, for her intelligence and culture, and her general devotion to the aesthetic. All this could do her no good in the hour of her crisis, and without the aid of the allies she would have fallen an easy prey to her prolific and more powerful neighbor and enemy.

It is exactly so with the Church. She must add to her members or wither and weaken. She may boast of her renowned preachers and confess to an intelligence and equipment such as no other age has ever known; she may meet in her mammoth conventions; appoint new committees and organize new societies, and congratulate herself upon her increasing influence in other directions, but all this is not enough. If the Church does not increase numerically she will dwindle and be smitten with death.

### King Henry II and Prince Richard

*God, Not Vindictive  
Repentance, True  
Forgiveness*

2 Pet. 3:9; Luke 15:20; Psal. 86:15; 1 John 1:9

ONE time saw a portrayal of the Prodigal Son, and strange as it seems with the Bible story before us, it represented the father of the prodigal as hard and unrelenting and one with whom the mother must plead passionately and at length before forgiveness is granted the wayward but repentant prodigal.

History tells us of how, about the year 1200, Richard, son of King Henry II, rebelled against his father. In course of time the son was com-



pelled to flee for safety within a walled city to which his father immediately laid siege. When the bombardment had raged a long time Richard was fatally wounded. There is no doubt but that his contrition and repentance was real, but whether so or feigned, he sent a messenger to his father, imploring his forgiveness and begging that he might see his face. But his father refused to see him. Again he sent his petition and a third time he sent it, but no word came back. At last with a white flag of truce before them they opened the gates of the city and on a stretcher they bore the prince toward the king's army, but before they reached his father's pavilion the wounded son had expired, and as they bore his lifeless body into the king's presence, the king wept aloud and cried like one of old and said, "Oh Richard, my son, I would have died for thee."

But it is not so with our Father in heaven. He never makes a mistake like that. He knows what is deep down in our heart and when true penitence is there, He is not only sworn by Himself to forgive but He hurries in love's greatest delight to do it. The only place in the Bible where God is represented as running is where He runs to welcome home the sorrowing, penitent prodigal.

### General Hancock at Gettysburg

*Will of God, Obedience to  
Heroism, True*

Luke 22:42; Psa. 40:8; Acts 5:39; Rev. 2:10

IT was during the days of fierce fighting at Gettysburg that General Hancock saw what he believed to be the necessity of a most hazardous and deadly undertaking. But Hancock said afterwards he would have ordered the charge if he knew it would have cost the life of every man in the regiment. The officers and men were astonished. It seemed not only unreasonable but like daring the impossible. But they believed in their Commander and although it seemed like going,

Into the jaws of death; into the mouth of hell, it was,  
Their's not to make reply;  
Their's not to ask the reason why;  
Their's but to do and die.

And in a moment of supreme heroism they met the deadly fire. They went down like grass before the mower, but they swept on until, with a shout, they gained the ridge, seized the post and routed the enemy before them.

We do not want to make unreasonable sacrifices nor do the unreasonable thing, but do you not believe with me that there comes in the experience of great souls times when they must

act and give as the sole ground for their action their faith in God? When McKay had spent fourteen years of apparently fruitless toil in Africa, Stanley met him and said, "Come along home." It did look as though that was the reasonable thing to do, but McKay's faith was stronger than Stanley's argument and the world knows the result.

And why not? If men have the heroism to follow with such blind confidence their human leaders, ought we not to render quick and glad obedience to the known will of Him whose wisdom can make no mistake and of whose power to perform there can be no doubt?

It's better to walk in the dark with Him  
Than to walk in the light alone.

The greatest triumphs of the cross are records of a faith like this.

### The Romans Landing on the Coasts of Britain

*Consecration, Entire  
Surrender, Absolute*

Rom. 13:14; John 5:8; Rom. 6:1; 2 Tim. 4:10

TO make provision for failure in the Christian life is to betray a half-heartedness and a lurking doubt that is pretty certain to bring it about. When Jesus told the paralytic at the pool of Bethesda to "take up his bed," He meant that there was to be no provision for a relapse.

When the Romans landed on the coast of Britain the savage natives of that land crowded around the cliffs above them and in the wildest fury prepared to swoop down upon them. And what did the Romans do? Prepare their ships for flight? No. The brave little band in full view of the savages who outnumbered them many times, first sacrificed to their gods, gave one last look toward Rome which they might never see again and then every man took a torch and deliberately set fire to the ships and having thus cut off every means of escape they were ready to conquer or to die.

And when the savages who had looked on in utter amazement realized what had been done they bethought themselves what heroism like that must mean and they were seized with fear and fled away in the wildest panic. One reason why the Church is so afflicted with the backslidings of so many of its members is because they fail to make a clean cut with the world and especially with that thing which more than any other had been spoiling their life. It's the complete break with the world, the absolute cutting away from the old life and the complete sur-

render to duty and the divine will that not only challenges the adversary to do his worst but even when his worst is done brings glorious victory to the child of God.

### Pizarro and His Conquest of Peru

*Christian, Why Become a  
Call to Suffer, The  
Heroic, The Appeal of*

2 Tim. 2:3; Acts 20:22; 2 Tim. 1:8; Col. 1:24

THE story of Pizarro's conquest of Peru has been often told but it is so rich it must not be forgotten nor pass out of use. The story is found in the writings of Prescott, the historian. Mexico had yielded under the hand of Cortez and a small company of brave followers and Pizarro thought that an experience like that might be repeated in Peru of whose fabulous wealth he had heard such glowing reports. But they were called upon to endure such indescribable suffering that his soldiers were about to desert him, and just at that critical moment ships came from the homeland to carry them back to safety. Pizarro told his men that they might go back if they chose to do so. "But wait," he said, and then drawing his sword he traced a line from east to west upon the sand. Then turning toward the south he said, "Men, before you lies toil, hunger, drenching storms, disease and possible death, but there is victory and great wealth and glory; behind you is ease and pleasure and safety. On that side lies Peru with its peril and its riches; on this side lies Spain with all its comforts but eternal disgrace. Now choose as becomes a brave Castilian. As for me I go to the south." And he stepped across the line. In a moment his faithful lieutenant was by his side and said, "I too." Then came another and another and another, until the whole of his brave little band was at his back and with them Pizarro swept on to a conquest that has been one of the marvels of succeeding generations.

Oh my brother, I know there is a hell to shun and a heaven to gain. I know there is weeping and wailing and gnashing of teeth, and I know too that there is joy and happiness with the redeemed among the walks of God's glory-lit world, but not for any of these reasons do I bid you come tonight. But I sound a trumpet call and bid you come and fight with Christ against the powers of iniquity and claim this world for God. I do not say there is nothing to suffer. I do not say there are no scars, but there's a great aching heart of humanity crying for help, and I call you in the name of

Christ and say, "There's a duty to perform; there's a victory to be won and heroism to be shown and I know that will appeal to you."

### General John B. Gordon, the Scarred Veteran

*Backsliding  
Christ, Bruised and Scarred for Us  
Loyalty to Christ*

Isa. 53:5; Rev. 2:4; Jer. 2:19; Luke 14:26

LISTEN, for I am going to tell you a very touching story. One of the best Generals the South ever had was John B. Gordon, who led the last attack upon our lines at Appomattox Courthouse that Sunday morning in 1865 when Robert E. Lee surrendered his entire command to Ulysses S. Grant. General Gordon afterwards became a candidate for the United States Senate. One of the old veterans who had served under him had become estranged from him for political reasons, and being a member of the legislature, he vowed he would do everything in his power to defeat him, and his party was depending upon him to make good. He stormed and raved against his old commander on every occasion, and when the day of the convention came he walked resolutely down the aisle to the ballot box with an anti-Gordon ballot in his hand. But there on the platform sat his old commander with a face that had once been handsome, all disfigured with the scars and wounds of battle and as the old veteran saw him the memory of other days came back. He tried for a moment to nerve himself, but it was no use; the sight of the general was too much for him and the tears began to roll down his cheeks, and suddenly turning to the convention, his frame shaking with emotion he cried aloud, "It's no use boys; I can't do it. Here goes my vote for John B. Gordon. It was all up with me, boys, when I seen that there scar. Forgive me General."

And yet there are those who once knew One scarred and bruised and wounded for their transgressions, who gained victories under his banner, and loved Him and found His companionship sweet, but who have forgotten Him and gone away to the other side. And I would that you might stop long enough to read once more the story of the Cross and let old memories come back and I'm sure as you see again the scars on His brow and in His side, and in His hands, and feet, your tears would flow again and you'd say, "It's no use; the scars, they call me back."



# PRAYER MEETING SERVICE

By A. William Lewis, D.D., Mitchell, South Dakota

## The Name Above Every Name

Acts 4:5-12

A VIRTUE may become a vice, if carried to extremes. It is Christ-like to be charitable in judgment and in action; but it is satanic to say that one is as good as another. Buddha was not as good as Jesus. A sincere pagan is not as good as a sincere Christian. There is one name that is above every other name. It is the name of Jesus Christ (Phil. 2:9). It is false to say that one Church is as good as another; but every Church of Christ is better than none.

What miracles have been done in the name of Christ! Peter said to the impotent man, "In the name of Jesus Christ walk." All the apostles used the name of Christ in their miracles. In the name of Christ the Hawaiian isles were changed from barbarism to Christianity in one generation. In the name of Christ the millions of India and of China are being transformed as by magic. In America drunkards become sober, honest men through the influence of this "name that is above every name."

"There is no other name" necessary for salvation. Other names stand for good, and work good; but the name of Christ sums up all the good of every other name, and very much besides. Jesus Christ is the embodiment of the best in human nature and the human attributes of the Godhead. All other names are powerless to save man in his greatest need. "In none other is there salvation."

The first duty of every Christian is to honor Christ. In His name we claim acceptance with God and favor with man. By His name we ourselves first turned to God and enlisted in the service of man. He is Christianity as well as its Founder. "All hail the power of Jesus' name. Let angels prostrate fall. Crown Him Lord of All." To deny Christ is suicidal and ingrate. To Him we owe everything of lasting good to us. To Him we owe ourselves.

Ideals fail to grip the majority of men. Abstract truths and high principles challenge the intellect of thoughtful persons. A personality grips us. The human touch has drawing power. Jesus has embodied all that is noble, all that is uplifting in a most winsome personality. His name calls up that Friend, and wins confidence, and challenges emulation. For mankind no other name stands for so much. The better we know Christ, the more His name means to us, the greater its power to bless.

"By faith in His name hath His name made this man strong, whom ye behold and know" (Acts 3:16). It is this confidence in Christ that brings to us personally the healing power of God for body, mind, and soul. "Without faith it is impossible to please God," and without faith we cannot receive His grace. "According to your faith be it unto you." To him that believeth His name is life.

The name of Jesus points us to the source of every blessing, in God. The name of a man draws

our attention to the man; but the name of Christ shows us that He helps as the Incarnation of God. "He that hath seen me has seen the Father."

## Service

Matthew 20:20-28

THE name of Jesus stands for service. The keynote of the life of Jesus was ministry. The characteristic of all true followers of Jesus is doing good to others, regardless of their position or attitude. "He went about doing good." Miracle was His unusual work; but service was His daily life.

Christian socialism in all its forms is a protest against selfish exploitation of helpless men. In Russia it has gone to the extreme of red radicalism, which is now becoming pink. In Ramsay MacDonald socialism accepts Jesus as the ideal Man, and the Teacher of Labor's highest principles. Jesus stands as adamant against plutocracy, autocracy, capitalism, feudalism, and every combination of men to browbeat and illtreat the human victims. Jesus believed in democracy "of the people, by the people, and for the people."

Judas was the epitome of greed and graft. Because Jesus refused to be made a temporal king, and would not promise to name Judas the Chancellor of Exchequer, the man of opportunity became the arch traitor.

The "sons of Zebedee" wanted positions of highest honor in the Kingdom of Christ. Their mother voiced their world ambition. Jesus taught them a lesson for all time. "Ye know that the rulers of the Gentiles lord it over them. Not so shall it be among you; but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant." Thus service was revealed as man's greatest function.

Jesus founded a world fellowship of mutual helpfulness. "Man is his brother's keeper." Every human being is a brother to every other man. The Christian Fraternity embraces all mankind, and will eventually gather all persons on earth into the Family of the Father. Service is possible to all. It appeals to the best in every one. It does not tempt to selfish greed. It gives to each, life's greatest satisfaction. It has ever been popular with the common people; and it is winning the approval and practice of the highest as well as the lowest. It is universal in its challenge.

Admission to this Brotherhood of Service is free to all. No mental nor social qualification is required. The only condition is a desire to follow Jesus Christ, to be like Him, and endeavor to do His work on earth. "I came not to call the righteous, but sinners to repentance." The outcast is as welcome as the righteous man. The poor is as acceptable as the wealthy. Indeed Christ makes a specialty of the sinners.

The challenge to enlist in Christ's service is not for expected gain but for hardship. "If any man will become my disciple, let him deny himself, take up

his cross, and follow me." This is the highest challenge to man.

In the great Day of Judgment, as given in Matthew Twenty Five, Jesus will be Judge; and He will decide the case for every one on this ground of service. "Inasmuch as ye did it not to them, ye did it not to me; depart. But inasmuch as ye did it to one of these least, ye did it to me. Come ye blessed of my Father. Inherit the kingdom prepared for you from the foundation of the world. And so eternal death; and eternal life."

### Sacrifice

Luke 9:5; 1:62

JESUS was sacrificial love. God is love; and He is always doing for others. "In Him we live and move and have our being."

Isaiah foretold the sacrificial Saviour (Is. 53). The Jews could not understand how their Messiah could be a "Man of sorrows"; and they kept that spiritual truth in abeyance; and emphasized the other aspect of His rule. "Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace" (Isa. 9:6). Spiritual truths are spiritually discerned. "He that hath ears to hear let him hear." Others are deaf and blind to spiritual things.

The Temple service laid great stress on sacrifices. By means of the bloody sacrifices and the Temple ceremonies the deep spiritual truth of sacrifice was symbolized. A true spirit was better than the fat of rams. Gratitude to God was better than bulls.

The majority seemed not to understand the deeper meaning of sacrifice. The prophets from time to time reminded them that God desired the sacrifices of the heart more than of the property. Jesus came in the fullness of time to be the fulfillment of the sacrifices, and the ever memorable symbol of sacrifice for the good of others. He was "the Lamb of God, slain from the foundations of the world."

The Lord's Supper, the Holy Communion, is the perpetual memory of the supreme sacrifice of Jesus, the just for the unjust, the innocent for the guilty, the greatest Hero of earth for one and all of the human race, in love. "This is my body given for you. This is my life's blood poured forth for you." "This do in remembrance of me." "I, if I be lifted up from the earth, will draw all men unto me."

Jesus by His supreme sacrifice changed the cross from being a symbol of guilt and suffering into a glorious symbol of love and devotion. He made manual labor honorable and the lowliest service the expression of the highest spirit of man. Sacrifice is far better than hoarding treasures. Poverty may be more honorable than riches. Christ abolished death; and brought life immortal to light in His Gospel. "There is no death, what seems so is transition."

Moses tells us of the burning bush, enveloped by flame but not consumed, a most unusual phenomenon; but Jesus Christ has made every bush aflame with God, and all the fields radiant with God's care.

Sacrifice in prospect did not turn Jesus back from duty. He told His disciples what was before Him in Jerusalem; but "He set His face steadfastly up to Jerusalem." Nothing can halt the true disciple of Jesus.

"Have this mind in you which was also in Christ Jesus, Who, existing in the form of God, counted

not the being on an equality with God a thing to be grasped, but humbled Himself" (Phil. 2:5). "God exalted Him."

### The Desire of all Nations

Revelation 5

"**W**ORTHY art Thou to take the book, and open the seals thereof." Jesus lived such a life as the Son of Man and the Son of God that He is worthy, and the most worthy of all, to receive the highest honor of heaven and to be given the greatest authority on earth. "Thou didst purchase unto God with Thy life men of every tribe and tongue and people and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth." Worthy indeed!

Napoleon founded his empire upon force and won it with the reckless slaughter of men, and the awful miseries of millions of women. His kingdom crumbled into ruin. Jesus founded His kingdom upon love, and established it with loving service. His work was constructive and beneficent; and His kingdom was the kingdom of God. As fast as the nations learn to know Him, He is becoming the "desire of all." "The kingdoms of this world are become the kingdom of our Lord and His Christ."

The desire for Christ shows the inborn nobility of the human race. All history bears witness to this fact, that man has always manifested an irrepressible ambition to become better than the brute beasts. Always some of the race have revealed this innate longing. That lofty ideal is rapidly becoming more in evidence, as the influence of Christ is being felt. The heaven of God is putting new life into the whole mass of mankind; so that the nations are rising above the dank swamps of gross materialism and sordid sewage. International politics is recognizing the high standards of Jesus Christ. Universal peace is approaching.

The appeal of Christ to all mankind is the hope of the Church. Still in New Guinea there are head hunters and cannibals; but these very people are responding wonderfully to the new life of Christ. Among them already Christ has won many to virtue and unselfishness. Some will rise up in judgment and condemn many in Christian America, because they are less Christ-like.

"He shall see of the travail of His soul, and shall be satisfied" (Is. 53:11). This prophecy came at the end of the chapter on His sufferings and supreme sacrifice. Such is true to type. Christ is the desire of all nations, not by overmastering power to force into subjection, but by the winsomeness of His divine love. When they realize the character of Christ and the nature of His rule, they respond gladly, and become His in body, mind, and soul.

Pentecost is the guarantee that this desire will be consummated to the highest possible perfection. Man is weak morally, and his lofty ideals are prone to mire in the slime of his lower passions; but God knows our frame. He remembers that we are dust. He has given us of His own Spirit, all-mighty, all-wise, all-loving. Every man of woman born may have His help to the full, if he yields his heart and will to the loving Father in Heaven. "Come Holy Spirit, Heavenly Dove, with all Thy quickening powers."



## OUR SERIAL

A Story that Deals Effectively with Some of the Crucial Questions that are Now Disrupting the Church of our Lord Jesus Christ

# The Clamping of Shackles

A NOVEL

By  
Professor Glenn  
Gates Cole, Litt.D.,  
Wheaton, Illinois

Author of  
*Jungle Poison*



PEYTON reached the end of his railroad journey in the mid-forenoon. He descended from the train at a small station high up in the mountains beyond Waynesville. His artistic eye drank in the picture of wonderful scenery and his emotional soul arose in silent song as the balsamic odors of healing stimulated his heart and lungs to bolder activity. His long vigil at the bedside

of Wanda had ended. His troubled fears that she might never live to take her destined part in his character-building had melted away. He had come away favored as the accepted lover of this peerless girl. He was sure that all that remained now, was for him to fight out the battle with his wavering doubts; and, gaining a victory, win her promise at the same time to marry him.

Hiring a guide and a conveyance, he set off from the station to penetrate the mountain fastness in search of that mysterious tract of land and cabin which was to be his home for two years. It was late when he reached the neighborhood, and stopped for the night with a man named Gordon Bennett who was to be his nearest neighbor.

The next day he was very busy. With Mr. Bennett's help and advise he put the deserted cabin into repair. Then, in the days following, other things engaged his attention. The tract just back of the house was to be planted in garden; and the field beyond, almost too steep for cultivation, was with Mr. Bennett's help, planted to corn. The method of agriculture employed was adequate for the region, but

## XXIV. Peyton's Search for God

*He was back at the beginning of time, and God was speaking the universe into existence! He had no quibbles about that wonderful miracle, now: it seemed so very fitting of Omnipotence! He was standing entranced at the power of Him who was creating man from the dust of the ground, and forming him into the image of Deity itself.*

would have appeared very crude to a farmer near Warburton. In the meantime, the Bennett cabin was near at hand, and he secured such eatables as he needed.

The manual labor was a needed factor in Peyton's slow regeneration. He rejoiced that he had left his books behind, and often wondered what was going on in the great wide world, although an occasional newspaper fell into his hands. But

for books, he felt no desire. Wanda's letters were society and intellect for him; and these he read and re-read with all the hunger of his heart-felt love. Nature and Nature's God was close. Exercise and plain living eliminated the poisons of civilization's dregs from his system; his flabby muscles became like thongs of steel. There was the music of falling waters about him, attuned to the Aeolian strains of breeze-played leaves. His eyes took on a different look; and, as day by day, he looked off across the waves of mountain-tops, and at night, gazed into the beauty of heaven's fairy-land, the puzzles of scholarship, the hair-splitting distinctions of man-made theology waned, and a peaceful blank came in its place.

His garden came into bearing, and the few apple-trees near his door began to drop their early sweetness. The corn commenced to ripen, and he feasted on the fruits of his own raising. Stores were laid away for winter, and he swung his axe with new-born strength and pleasure, piling up a supply of wood for the cold season almost due to arrive. The autumn gold and brown faded into the sere leaf, and the first wind-breath of winter stripped the trees of their erstwhile cloaks. Then, came the misty

sleets, which robbed the bare branches and twigs with crystal mail that sparkled with ice-jewels in the morning sunshine, or shut in the night's limited views with moonlight sparkle of silver-sheen.

The snows came sifting down across the narrow valleys, and mountain-winds howled chorus to the strange creatures of the wintry wild. The storms swept down like powerful reapers with flashing scythe to reap the forests. The rough stone fire-place of his autumn satisfaction, proved inadequate; and he installed a stove which roared with the gorge of wood fed into its hungry maw. At times, he would open the stove that he might watch the devastation within. How his store of wood melted away with pop and snarl as it felt the hot breath of the aggressive flames; and how it would twist and jump, until finally it dulled into lumps of glowing carbon, and these shrank away to an ashen white!

And with this shut-in existence, the expected happened: Peyton grew lonesome. The wintry days lost their newness and grew monotonous to him. He wanted the companionship of books, and had none. Like the thirsting traveler on the desert, when the lack of water calls up the dismal mirages of spring-fed oases; so he fondly closed his eyes to see those shelves of books curtained off in a far-away Warburton study!

"Truthfully," he said in desperation to himself one day, "I must have something to read, or I shall go mad!"

And, as though in answer to his need, there came the sound of tramping feet outside, and Mr. Bennett came to his door, bearing a package and the much-delayed letters from the post-office miles away. For a few occasions in our lifetime, fate puts into our experiences the very things we most want at the very time and place we need it.

The visitor, fresh from the little station, brought news of the outside world, and took delight in recounting to his solitary neighbor the talk of the little village. Peyton held him as long as possible, for the sound of a human voice was music to his ears. But, finally, the man passed on, and he was left alone to open and read his mail.

The package was his first concern. As a boy bent upon some curious investigation, he dreamed as to what it might be, and then, too eager to untie the cords which bound it, he drew forth his knife and cut the entanglements. With strangely nervous, eager hands, he unfolded it, and slipped the lid off the enclosing

paper box. It was a Bible! He did not need to ask himself whence it came, for as he opened it, his eyes fell upon Wanda's own handwriting, and he read:

To Peyton: from Wanda. Here is God's great library: not a book, alone; but sixty-six books. Read them all, and remember as you read, that my prayers go up, that the Spirit will help you to read aright.

It was a beautiful gift. It was of the strongest of India paper, and printed in fair-sized type, leather binding of the costliest material, silk-sewed, gilt-edged, and attractive. He pressed the book against his cheek in boyish abandon, while his lips framed the words:

"Dear little woman, of the bright brown eyes—into which I wish I could look just now—I thank you for this priceless gift! I do not know why I came without a single book, but you fathomed my longing, and sent the very book I need the most!"

Then he opened the book and forgot himself and all the world about him. He read, and read, and read. The fire sank low, but unheeding, he read on. He was back at the beginning of time, and God was speaking the universe into existence. Time stood tip-toe on the threshold of the world. He had no quibble about the wonderful miracle, for it seemed so very fitting of Omnipotence! He was standing entranced at the power of Him who was creating man from the dust of the ground, and forming him into the image of Deity himself. He saw the temptation and the fall, and heard the promise of the Seed which should bruise the serpent's head. How reasonable it all was! The old echoes of the scoffers were unheard, now. Then, in long procession, there passed Noah, the Patriarchs, Abraham, Isaac, Jacob, Joseph, Moses. The light of the sombre winter day paled, the pages grew dim: he could read no more now, but through his mind marched the great purposes of God, and he heard the cry of camel-driver, and their foot-falls on the sands of that far-off country in the many centuries ago!

In the firelight, a simple repast was prepared, and eaten to the music of the outside storm reinforced by the singing of the soul within. Then the storm abated, without. How the voice of nature fitted in with the great plan of God for the eternal happiness of man! He opened the door a short distance and glanced out to behold the flocks of snow-white fleecy clouds, driven by the shepherd of the winds across the hill pastures of the heavens—the whole il-



luminated by the fitful shimmer of the silvery moon.

Then, he turned back into the dimly-lit room, and spoke aloud. In his mind the dark corners were peopled with the attentive faces of listening auditors he had so often addressed. It was an imaginary crowd that hung upon his words. God's Spirit was busy with the miracle of conviction, and he spoke:

"The wonder of it is, that it is true; I see it now. I feel it as I never did before!"

And, as the days sped by, he read with a new spirit. The majestic accounts of Matthew, and Mark, and Luke, were read, and re-read. What a marvel of a man, if he were but man, was this Jesus! And then, he dipped into John's Gospel. He had been taught at the Seminary, that this book was of doubtful origin; and always before, he had read it from this bias. But now, in some strange way he began to feel the spiritual pull of a Divine Man in its hero. He read it through; then, he read it again and again. He did not keep account of the many times he read it, but at the last reading he found it almost memorized, and could close his eyes and read verse after verse of the wonderful words.

Again, he broke into speech addressing an imaginary audience, "No more, my friends, could a legion of scholars convince me that this was mere man. He is the Son of God, in a sense that we are not. I see no reason why I doubted His miraculaus birth, His miracle-working life, His unnatural though supernatural resurrection from the dead. How much different the approach when one goes to the narrative itself, instead of accepting the explanation of ungodly scholars!"

While false theories of life may strut unchallenged across the stage for a while, yet Truth is capable of fighting a long battle without wavering, and she wins in the end.

Then, he turned to Acts. It was a new book to him, read here, unbiased by the theories of men. Why had he never before comprehended the purpose of the book? The wonderful sermon of Peter, that epoch-making Pentecost, the simplicity of that early church—its purity, its ceremonials, its officers, its persecutions and its victories! How unlike his church with its modern biased conceptions of religion! His heart revolted against the unscriptural things that he had stood for. This book, he read and re-read, and then pressed on to the teachings, practices, and government of that early church so clearly set forth in the Epistles. He wondered why the modern church was so different from that

of Apostolic times. He realized that all through the ages, devout men had argued the same way, set up reformation movements, and seen them swallowed by overwhelming scholarship and the traditions and bonds of men. But he did not realize that men had staked their very lives upon a belief in such a purity of worship, insisting even unto death, that man's clouded reasoning should be flung aside, and God's clear teaching have its powerful way in the hearts of humanity. He compared its crystal purity with the muddy waters and the flotsam of his own ecclesiastical organization. No wonder it was so easy for a man to get lost in the labyrinth of doctrine! Never afterward did he feel respect for the man-made features of his denominational straight-jacket.

Then, he re-read the entire Old Testament with one thought in view: what does this have to do with Christ and his Church? And he caught sight of a wonderful scarlet thread, tied fast, back in the promise reared on the ruins of Eden, and followed its windings in and out as the ages went by. He saw it a single gleaming thread in Rahab's window, and a mighty salvation that resulted. He caught its promise in the Shiloh, and beheld the flaming shuttle as it bound in warp and woof, the chosen people of God. He caught sight of a Father's forbearance and justice, and heard the thunders of prophets and priests against the sinfulness of man. On down, he traced the shining crimson ray, until it merged into the Sun of Righteousness who arose with healing in His wings. How it all fitted into the great purpose to establish the Church, "Even as Christ also loved the church, and gave Himself for it." Everything fitted completely into the system. Despite the fact that various men wrought, in different ages of the world, it all fell into the Divine place, one united and glorious whole. Instead of a purposeless piece of Oriental literature, the whole Record was a Revelation of God!

Each week, he wrote to Wanda; and each week, she wrote to him. The heart-thrill of their love spanned the miles; and the loved presence seemed very near. Distance was but a thin curtain after all. Her sacrificial love was the compliment of his own more selfish one. Love and sacrifice are two things the devil does not counterfeit. Sometimes two of her letters would reach him in the same day, for it was far to the station and no postoffice was near. Sometimes two of his letters to her would collect upon the shelf, before he had a chance to send them off. And thus the months sped by.

## THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, A.M., D.D., Springfield, Ohio

### The Christian Way of Liberty



HE above heading is put in quotation-marks because it is the title of a new book, which we feel is worthy of more than the usual space accorded to our book reviews. The volume is written by Dr. John A. W. Haas, president of Muhlenberg College, Allentown, Pa., and bears the imprint of the United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa. The price is \$1.25.

It is inspiring to note, in the first place, that a Christian scholar, who knows how to correlate truths, can take an outstanding Christian principle and gather about it, in a coherent unity, all the doctrines of the Christian system. This can be done by making Christ the center, or the Bible, or justification by faith, or a true and full-toned Christian experience. This result must arise from the fact that Biblical Christianity is an organic whole, a coherent system of truth.

In this unique and forceful volume Dr. Haas has chosen the fact of "Christian liberty" as the regulative and informing principle. He traces this leading fact through the whole Biblical system. He begins with "the free God," the ultimate "Author of Liberty." Here his discussion is profound but clear. God as Spirit or Mind is free, else He would not be what He is. Moreover, if He were not free, He could not create free beings like angels and men. A *regime* of necessity could never produce an economy of freedom. Beginning with God as a Spirit, Dr. Haas deduces from this fact all the attributes of God as they are delineated in the Bible and in Christian theology. A very satisfying statement is that the infinite God, being free Spirit, "can enter the finite in the liberty of His condescension and grace." God as the Absolute Being can have free communion with relative beings who are dependent on Him. He is no procrustian Monad.

Then God is also "The Free Creator" (Chapter II). There was nothing in God or outside of Him that *compelled* Him to create man and the universe. While we must be

careful how we understand the expression, "God created the universe *out of nothing*," thinking of *nothing* as if it were something; yet the meaning is clear when we say that God, by a simple act of His will, brought the universe, which had no prior existence, into existence (p. 38).

Our author probes deep into physics, chemistry and biology to prove that the material universe, with its living organisms, could not be the result of accident and fortuity, but must have been created by a free Being who made it with a view to final causes. He quotes Edgington—a name in science to charm by—as follows: "We can scarcely call it an accident that among the integers there should happen to be the number 6; but I do not know how otherwise to express the fact that organic life would not have begun if Nature's arithmetic had overlooked the number 6."

In this satisfying chapter Dr. Haas deals most effectively with Haldane, Whitehead and J. Middleton Murphy, who, one and all, deny, or at least question, the supernatural. Says our author of some of the modern theories: "What a strange sort of non-free God is presented in this erratic, confused speculation! Such is the latest wisdom of the folly of one who would be superwise" (referring especially to Murphy).

But God is more than "the free Creator;" He is also "The Free Sustainer" (Chapter III). Here again our author upholds the doctrine of the divine liberty, and points out clearly, albeit profoundly, that God, if He is at all worthy of the name, must be both transcendent and immanent relative to His cosmos. The apparent identifying of God with nature according to the poet Wordsworth will not give us a God who can freely and lovingly care for the universe and His creature man.

After treating of the God who has the power of volition, Dr. Haas follows his thesis of liberty in dealing with the doctrine of man. We are happy to say that his anthropology is thoroughly Biblical and sound. He certainly gives no sanction to the theory of man's evolution from an animal ancestry. According to



Dr. Haas, the origin of man came about by a divine creative act, and his original status was that of moral and spiritual integrity. The cause and the consequences of sin (or as he calls it, "the loss") are set forth according to the Biblical representation. Thus true liberty was forfeited by sin. But how was this liberty regained? In the Bible way, and in that way only—through the redeeming grace of the incarnate Son of God. The atonement by substitution is upheld. Dr. Haas does not hitch or hedge on the doctrine that the Just suffered for the unjust in order to bring us to true liberty. The doctrine of the church as a divinely instituted organism is stoutly upheld; so also are the doctrines of the Word and the sacraments. Indeed, by means of the keyword "liberty" our astute author vindicates the cardinal principle and doctrines of the full-orbed Christian system.

In referring evidently to the present day Modernism Dr. Haas well says (p. 13): "There is too much of un-Christian and anti-Christian thinking prevalent in the ideas of men who still claim to be Christian in their feelings and emotions." Again he says (p. 103): "It is a great mistake when Dr. Harry Emerson Fosdick, to please the youth which desires to emancipate itself from the acknowl-

edgment of binding duty and right, recommends the substitution of beauty in morals for the call of duty. The ancient Greeks did not rescue morals through the beauty of the good. The proposition of beauty as the motive for morals is not novel even in the modern world. Schiller and Shaftesbury sought this way."

On one point we are not able fully to join our views with those of our good friend, the author. He criticizes the old representation in the Nicene Creed of the holy Trinity as "one substance and three persons." He thinks that "the modern use of *substance* makes it impersonal." He speaks of "the abstract unity of substance." However, we should remember that the "substance" of the Godhead is spiritual or psychical substance, and therefore never was, and could never be, unconscious and impersonal substance. There cannot be such an entity as unconscious psychical or spiritual substance. But with the Godhead the substance has a threefold consciousness. Therefore we hold the old Nicene formula to be correct, namely, that the triune God is one in substance, or essence or Godhead, and three in person—Father, Son and Holy Ghost, thus avoiding the error of Tritheism, on the one hand, and of Unitarianism, on the other.

## Reviews of Recent Books

**A System of Christian Evidence** (Fifth Edition). By Leander S. Keyser, A.M., D.D. The Lutheran Literary Board, Eighth and Elm Streets, Burlington, Iowa. \$2.25.

We think we can call attention to this book without boasting. A fifth edition has been made necessary, because all previous editions have been disposed of. It is gratifying to the publishers, and it must be to the author, to realize that so staunchly evangelical a treatise as this on Christian Apologetics has had so extended a circulation both as a textbook and as a general reader. We are informed that one college has used 100 copies in a single year, and that one theological seminary ordered 75 copies. The new edition, being entirely reset in type, has been thoroughly revised by the author, thereby improving it both in style and content. Much valuable new material has been added. In many places the arguments have been strengthened either by a better statement of them or by the addition of salient facts. The bibliography has been brought so near up to date that it includes evangelical works that came from the

press during the first half of September of the present year. An elaborate cross index completes the new volume, which has been issued in excellent form by the publishers.

On account of the enlargement of the book and the superior quality of its mechanical make-up, the price of this new edition has had to be advanced to \$2.25. It is issued in the fine style of Dr. Keyser's *The Philosophy of Christianity*, and is to be regarded as a companion volume to that work.—F.J.B.

**Catechetical Evangelization** (Second Edition). By Oliver D. Baltzly, Ph.D., D.D., LL.D. The Lutheran Literary Board, 8th & Elm Streets, Burlington, Iowa. \$3.00.

The cordial reception given to the first edition of this work and its quick disposal are certainly an evidence that Dr. Baltzly has struck an appealing, not to say a popular, note. He has indeed given to the church at large a new idea and a new method of evangelism. And it is most gratifying to know that the method has been so markedly successful as

pursued by the author of this unique volume. We do not see why the method could not be adopted and made successful in any church of whatever denomination. Most of the denominations have catechisms or books of religious instruction. Dr. Baltzly's method is to gather unconverted people by personal effort into classes for religious instruction, present to them the principles of Christianity, and in doing so, persuade them to surrender their hearts and lives to Christ, and thus be prepared in both head and heart for church membership and service in the kingdom of God. We hope that thousands of pastors will send for this book, and see whether they cannot make use of this sane and solid method of evangelism. We do not say that it must necessarily displace other methods that have been more or less successful, but it certainly can be used to complement them and to make them more efficient. From a number of viewpoints this second edition is an improvement over the first. It has been thoroughly revised, and some valuable new material has been added. "How I Teach the Catechism" is the title of a valuable added section. The new table of contents is a decided improvement. Just send for the book, and you will be satisfied that we have not praised it too highly. From a literary viewpoint the book has been considerably revised.

**The Lesson Commentary for 1931.** Edited by Drs. Charles P. Wiles and D. Burt Smith. The United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa. \$1.75.

Indeed it is a pleasure to give this commentary on the International Sunday School Lesson Series for 1931 our heartiest endorsement, just as we have commended its predecessors in previous years. Let us say at the beginning, for it is important, that Sunday School pastors, officers, teachers and pupils can always depend upon these comments being soundly evangelical. Of course, critical questions are not often introduced, but the Bible is always treated as if it were the Word of God with no subjective gloss put upon it. The treatment of each lesson is so full and varied that, when a teacher has read it all, he scarcely feels that he needs any further material, because he already has more than he can use in the time allowed to the lesson study. The Bible text of the lesson is given in the American Revised Version; the lesson goal is stated; then follows the lesson plan; "Helps from Hebrew Sources" follows; when necessary, geographical and historical notes are inserted;

next comes the lesson text interpreted in a very careful way; and the climax is added in "Truths for Daily Living." Here is certainly a lesson help that is both instructive to the intellect and inspiring to the heart. On the special festival days of the church the International Lesson is replaced by selections more appropriate to the Christian Year; otherwise the regular lessons are used throughout.

**The Accuracy of the Old Testament.** By J. Garrow Duncan, B.D. Society for Promoting Christian Knowledge, London, England. Also The Macmillan Company, 60 Fifth Ave., New York. \$2.40.

A more satisfying book would be hard to find. We want here and now to give it our heartiest commendation. The author's primary purpose is to show that recent archeological finds in Palestine and other eastern lands confirm the historical narratives of the Old Testament. Mr. Duncan is himself an explorer, and graphically describes some of his interesting first-hand discoveries. He also makes use of other leading archeologists and original investigators, whose results tally with the Old Testament presentations. Note some among the many agreeing points: Early writings, documents and books; the stories of Noah's Flood and the Tower of Babel; incidents in the lives of the patriarchs, and of Moses, Joshua and others; wells and cisterns; Genesis XIV; store chambers in Gerar and Egypt, especially Pithom; the walls of Jericho; infant sacrifices; the Amorites, Hittites, Philistines, Jebusites and other tribes. There are many other points on which a remarkable harmony is revealed. This is indeed a book of both timely and permanent value. While it is somewhat technical and detailed (it had to be so in order to be informing and effective), it is written in a readable style, and is one of the most constructive and instructive treatises of our time.

**The World's Best Religious Quotations.** By James Gilchrist Lawson. Fleming H. Revell Company, 158 Fifth Ave., New York; also Chicago, London and Edinburgh. \$2.00.

For one's help, encouragement and edification one often wants to find an appropriate thought, put in a clear and crisp way. Sometimes such a thought causes a turning-point in one's whole life. For Luther it was a brief sentence from the Apostle Paul, "The just shall live by faith." Sometimes the preacher, the lecturer or the teacher wants to embellish and enforce his message by an apt quotation. For this purpose, and others of the same kind,



no better book is available than the one now before us. Here is certainly a collection of choice quotations from the religious writers of the world. You cannot open the book at any page without finding a quotation that thrills your heart and fills a need in your religious life. Mr. Lawson has given the world a number of exceedingly useful compilations of selected anecdotes, maxims and epigrams, but in this book he has almost outdone himself. The selections include both prose and poetry. The table of contents is alphabetically arranged, so that it makes a good index to the many topics on which the author has given beautiful quotations. It is a good and useful book for—well, everybody.

**The Lord's Prayer in Practice.** By An Unknown Christian. Fleming H. Revell Company, 158 Fifth Ave., New York. \$1.25.

It seems to be almost a contradiction of terms for the author to continue to call himself "An Unknown Christian," because he has written so many helpful and widely circulated books that he is really quite well-known. However, it is a fact that the present reviewer does not know his real name. But his *non de plume* is certainly a beautiful and appropriate one. And this last book from his fertile pen and loving heart is one of his best. While he is always intensely spiritual, he writes incisively. Take the first sentence in his Foreword: "There are many Christians who have enough religion and true religion—to make them dissatisfied with themselves; but not enough to make them satisfied with the Lord Jesus Christ." Then he points out the reason. Indeed, the whole book is adapted to cure the soul of its dissatisfaction and egotism and lead it to a Christ-centered life and experience. The author's first chapter is most refreshing; it is entitled "Watching Jesus Pray." An excellent chapter is the one under the heading, "The Teacher of Perfect Prayer." Then the author considers one phrase of the Lord's Prayer after another in their order, and applies them to the every-day life of the Christian. Surely such a book puts one under good tutelage in "the school of prayer."

**Eyes in the Dark.** By Zenobia Bird. Fleming H. Revell Company, 158 Fifth Ave., New York. \$1.50.

Of course, literary critics who think that all religion should be banned from the pages of fiction (unless it is anti-religious or at least anti-evangelical) will not be so well pleased with this book; but people of the evangelical and spiritual mind, who still like a good

story, will be delighted with it. It is not a love story—but there is plenty of real Christian affection in it. It has a good plot, and there is constant movement in the narrative, so that it does not grow wearisome. Some incidents are real adventures that send a thrill through you, and you hope that they will not turn out fatally. The plot is laid away back in the hinterland among the hills and mountains; yet every now and then it makes an *excursus* to the city and brings in some city folks in a most interesting and timely way. And the "eyes in the dark"—what are they? Well, read the book through, and then you will know, for the author does not tell you until the end. We pronounce this an engaging story, and at the same time one that is religiously helpful. The author has also written that fine story, *Under Whose Wings*.

**The Genesis of Religion.** By Michael J. Stolee, D.D., Th.D. The Augsburg Publishing House, 425-429 Fourth Street, S., Minneapolis, Minn. \$1.50.

A veritable mine of information is in this book. The author is eminently equipped to write on the origin of religion, a subject that has given rise to many volumes of discussion. He has been able to wade through all the diverse theories and yet keep a clear head and a judicial mental frame. His equipment lies in three facts: 1. He spent several years among the pagan tribes of Madagascar, where he had an opportunity to study the native religion of the people, and where he got his first clue to the doctrine of primitive monotheism; 2. He has studied in universities under the most competent instructors on the discipline of comparative religion; 3. He has been a teacher of mission history for twenty years in Luther Theological Seminary at St. Paul, Minn., and thus has been compelled to make a thoroughgoing study of his subject. He first examines the various speculative theories of the genesis of religion which have been advocated by scholars, and then points out their inadequacy to explain the patent facts. Then he traces the history of most of the religions of the world—those of India, China, Korea, Egypt, Africa, Australia, etc.—and finds that nearly all of them furnish marked indications of primitive monotheism—that is, of the original doctrine of one God. Then with cogent argument he shows that a primeval divine revelation gives the only effective explanation of the fact that the first religion of mankind was monotheistic. Other religions are a departure and degeneration from the pure prim-

itive monotheistic faith. Here is the author's conclusion after all his extended researches:

"This study has demonstrated to us that man is religious wherever and whenever we meet him. The further back we go into the hoary ages of antiquity, the clearer becomes the evidence of an original monotheistic faith. The fundamental facts of this faith were revealed to man as he began his career in the world. And the vestiges of monotheism found in the primitive cultures of today are but the last lingering rays of that original revelation."

Therefore, a scientific investigation of the religions of the world have lead our erudite author to accept the Biblical account of the genesis of religion.

**Evolution and the Break-Up of Christendom.** By C. Leopold Clarke. Marshall, Morgan & Scott, Ltd., 1, 2, 11 and 12 Paternoster Building, London, E. C. 4, England; also Edinburgh, Scotland. Price, 6 shillings.

Here is a worth-while book in very truth. It is voluminous enough (271 large pages) to deal with the subject of evolution in both a comprehensive and a detailed way, so that the subject in all its phases is well covered. The author seems to have read almost everything that has ever been said about evolution both *pro* and *con*. Turn to his index of authors and note how widely and thoroughly he has investigated. True, one of his chief purposes is to show that evolution has a tendency to break down morality and Christianity; yet he does not deal in mere assertion, but presents many facts and arguments to prove that the theory has not been scientifically validated; that, in fact, it is in an extremely hypothetical status at this very moment, many of its own proponents themselves being witnesses. For example, on the doctrine of spontaneous generation he quotes Thomas Huxley as saying that the experiments of Pasteur had given to this doctrine "a final *coupe de grace*." Lord Kelvin also said: "I am ready to accept as an article of faith in science, valid for all time and all space, that life is produced by life, and only by life." Many other more recent testimonies to the same effect are cited. We hold that, if evolution falls down on the origin of life, it falls down just as completely on the origin of species and of man. The subject matter of this book is treated in three chief Parts: "I. Evolution in its Essential Influence; II. The Dilemma of Evolutionary Science; III. The Outworking of Evolution in Society Today." In Part II the author deals most effectively with Natural Selection, the

Transmutation of species and the Origin of Man. So important is this book that we wish it could be circulated by ten thousands here in America as well as throughout the British Empire. But the reader must be prepared for some searching criticisms and some drastic conclusions. The book certainly ought to awaken the church, and indeed all Christendom, to a sense of the peril from the materialistic philosophy of the times.

**Homer L. Cox: The Man and His Messages.** By Byron L. Osborne, Th.B., M.A. Cleveland Bible Institute, Publishers, 3219 Cedar Ave., Cleveland, Ohio. Price, \$1.00; postage extra.

When one reads of the consecrated life and triumphant death of this pastor and evangelist, one feels like saying, "Homer L. Cox is not dead; he has been crowned." While his body had to succumb to the ravages of sickness at the early age of fifty-one, his spirit passed triumphantly through the gateway of death, and now dwells in the Paradise of God. And how truly it can be said of his useful career as was said of righteous Abel, "He, being dead, yet speaketh." In the dual sense of still living in the spiritual realm and of shedding a holy influence on many people still living here on earth, it can be said, that he has gone to join "the choir invisible." Mr. Cox was a gifted and faithful minister of the Friends denomination, and served as pastor of several congregations, as an evangelist of rare power, and as a teacher in the Cleveland Bible Institute. This book contains an interesting biographical sketch, various tributes pronounced by ministers at Mr. Cox's funeral service, and a number of vital messages that were delivered by himself during his life. These selected messages indicate clearly why he was so successful a preacher of the Word. It is to be hoped that the book will have a wide circulation. It is well worth reading; and we are informed in the "Foreword" that all the profits derived from its sale will go directly to Mrs. Cox and her two children, who have been left with only meager financial resources.

**Why I am a Christian.** By O. Hallesby, Ph.D. Translated from the Norwegian by Rev. Clarence J. Carlsen. The Augsburg Publishing House, 425-429 South Fourth Street, Minneapolis, Minn. \$1.00.

The author of this book is a professor in the Independent Theological Seminary at Oslo, Norway. If we were to sum up all the statements and arguments of the book, we would



say that Dr. Hallesby is a Christian because he has been truly converted; because he has been made a new creature in Christ Jesus. There was a time when he was greatly in doubt; in fact, he was an agnostic. But the Lord led him in a better way, so that, through repentance and faith, he was extricated from a life of doubt and became a true believer. His chapter entitled "From Doubt to Faith" tells the doubter in plain language how the transition may be made. It is not made by an intellectual process, but by means of the new birth. The author has much to say about the office of the Holy Spirit. His book is a searching one. He probes deeply into the spiritual life, so that, if a man is not right with God and has not had a clear spiritual experience, he will become confused, or else he will get down on his knees and repent of his sins and receive the experience of the birth from above. His book is meant to help those who are in doubt. "Ever since I was delivered from doubt and translated into the peaceful and happy life with God, I have been indebted to my doubting fellowmen," says the author. "This book is an attempt to pay off some of that debt." The translation by Rev. C. J. Carlsen is so well done in smooth, idiomatic English that you would not suspect it was a translation if you were not so informed on the title-page and in the preface.

**After its Kind.** (Third revised and enlarged edition). By Byron C. Nelson, Th.M. Augsburg Publishing House, 425-429 South Fourth Street, Minneapolis, Minn. \$1.50.

It is a mistake to think that good anti-evolution books do not sell. There evidently are still a good many people in the world who are willing to read and study both sides of a question. The first two editions of Mr. Nelson's book were favorably reviewed in this magazine soon after they came from the press. All the good things then said about them can with justice be said of this new edition, plus a good many more words of praise. The author's revisions and additions greatly enhance the value of the work, excellent as the previous editions were. In the midst of the text quite a number of paragraphs are inserted which add new and telling facts and greatly strengthen the argument. Of special importance is Appendix I, which deals with the salient question of "Natural Species." We wish that every person whether pro-evolution or anti-evolution, could read and inwardly digest that section. Many valuable additions are also made to Appendix II, which treats of "Mutations."

All persons who desire to have up-to-date information at hand on that great mooted issue of our day, the theory of evolution, ought to read this book written by one who has given it long and technical study.

**The Bible of the Expositor and the Evangelist: Old Testament, Vol. XIII.** By Rev. William B. Riley, D.D. Union Gospel Press, Cleveland, Ohio. \$1.00; 15 cents for postage.

It is more than gratifying to note that Dr. Riley takes a firm position regarding the authorship of the prophecy of Isaiah. He does not believe in either its dual or multiple authorship, but holds that it was written by Isaiah under plenary divine inspiration. But he does not want his readers to think that he is not fully aware of what the parcelling critics have been saying. He has examined their speculations, but remains convinced that the evangelical position is the right one. After dealing with the man Isaiah, his message and ministry in a very satisfactory way, Dr. Riley takes up certain phases of the prophecy and treats them in a most pointed and practical way. For example, he has an excellent chapter on "The Place of Reason in the Christian Religion," based on Isa. 1:18: "Come now, and let us reason together, saith the Lord." Other chapters, just as effective, treat such topics as the following: "The Oppression of the Poor;" "Strong Drink—the Devil's Ally;" "The Christian Confederacy" (with some trenchant reflections on the Federal Council); "The Christ of Prophecy;" "The Moral Redemption of the Metropolis."

**The Bible of the Expositor and the Evangelist: The New Testament, Vol. XII.** By William B. Riley, D.D. Union Gospel Press, Cleveland, Ohio. \$1.00; postage, 15 cents.

As a Biblical expositor Dr. Riley has few equals. He is always fresh and incisive; and while he reveals scholarship and depth in his interpretations, his chief aim is practical and spiritual. In this book he enters into the rich message of Paul's letter to the Ephesians. He finds a three-fold feature in this epistle, and treats it accordingly. Here is an example of the threeness he finds in this Pauline letter and which he treats in the first chapter bearing the title, "The Three Authors of Salvation." This chapter, he says, impresses three great truths: "The Believer is Predestined by the Father; The Believer is Purchased by the Son; The Believer is Empowered by the Spirit." There! you can cipher it out for yourself. No! it will be better to get Dr. Riley's book and see how beautifully he harmonizes

and weaves together the three strands of truth above indicated. The whole book is rich in spiritual suggestiveness. There is some polemics, but it is the kind that always upholds the plenary faith of the gospel and never lets down the bars on either doctrine or practice.

**The Adventure of the Hereafter.** By William E. Biederwolf. Richard R. Smith, Inc., 12 East 41st Street, New York. \$1.50.

Dr. Biederwolf is not one of those one-sided men who believe that religion concerns itself only with the present life. He knows that it "has promise of the life that now is and of that which is to come" (1 Tim. 4:8). The word "Adventure" in the title of Dr. Biederwolf's book is apt. There are many things about the future life that the Bible does not reveal, and therefore it is more or less of an adventure to enter upon it; but, thanks be to God, Holy Writ assures us that there is no risk or peril for God's people in this adventure; for in His presence "there is fullness of joy," and at his "right hand there are pleasures forever more." Dr. Biederwolf's analyses of the Old Testament "Sheol," the New Testament "Hades," and the terms "Paradise," "Abraham's Bosom" and "Heaven," are acute, enlightening and satisfying. Here are some of the questions asked and answered in this book: "Where are the dead?" "Can we talk with the dead?" "Do the dead pray for us and ought we to pray for them?" "Shall we recognize our friends in heaven?" "Is there hope after death?" "Do angels minister to the living?" "Is there such a person as the devil?" In conclusion he says some luminous things about the places called "Hell" and "Heaven." Surely Dr. Biederwolf has given us an interesting and helpful book.

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## Additional Literary Notes

We have called attention in previous numbers of the BIBLE CHAMPION to Dr. W. Bell Dawson's valuable booklet (84 pages), entitled *The Bible and the Antiquity of Man*. It is an attempt—and, in our estimation, a successful one—to harmonize Biblical chronology with the discoveries of archeology. Dr. Dawson shows with much forceful argument that the theory of the evolution of man through an age-long process has not been scientifically established, but that there is much evidence to indicate that the Biblical chronology and history are correct. It certainly is a

scholarly and convincing book. It is published by The Bible League, 40 Great James Street, Bedford Row, London, W. C. 1. Sixpence.

Another helpful booklet (48 pages) by Dr. Dawson bears the title, *The Hope of the Future*, published by Marshall, Morgan & Scott, Ltd., 1, 2, 11 and 12 Paternoster Building, London, E. C. 4. Dr. Dawson rightly turns from evolution and other man-made theories and conjectures to the Holy Scriptures, where he finds the sure promise of the final triumph of righteousness and love in the second coming of our Lord Jesus Christ. Meanwhile the church must be in earnest in sending the gospel to the whole world "for a witness unto all nations."

*Is Faith Founded on Certainty?* is the attractive title of another booklet by Dr. Dawson. Send for it to The Evangelical Publishers, 366 Bay Street, Toronto 2, Canada. It is most helpful and suggestive. The self-evidencing power of the Bible and the experience of the indwelling Christ afford a sure ground for faith. Thus no one needs "to beat the air as uncertainly." Dr. Dawson's clear and fluent style makes his productions delightful reading.

It will be remembered that, in the September number of the CHAMPION, a review was printed of a book entitled, *What is Lutheranism?* Our notice of it was too brief, so that justice was not done to it either in the way of praise or criticism. We did not like to use more space than we did. A discriminating review and critique of the book by Dr. S. G. Craig appears in the September number of *Christianity Today*, which agrees virtually with what the editor of this department said. We quote from Dr. Craig, who, while not a Lutheran but a Presbyterian, displays sound judgment as to what is and what is not genuine Lutheranism:

"The contributions by Drs. Evjen and Wendell are of doubtful value, while that by Dr. Weigle (who is no longer a Lutheran) is slight and not very significant. Those, however, by Drs. Offerman, Wentz, Reu, Hefelbower, Sherer, Haas and Rhone, while not of equal value, are all of high value, and breathe the spirit of genuine Lutheran culture and scholarship. It is regrettable, it seems to us, that such worthy articles should have been published under the auspices of one occupying, not merely so un-Lutheran, but so un-Christian, a position as that of Dr. Ferm. Dr. Ferm has done what he could (unwittingly, of course) to destroy the value of this volume; but despite his efforts, it has great value, and



is to be commended to the attention of all those interested in learning about contemporary Lutheranism."

We think that the worst article in the above-named volume is that by Dr. Wendell, a university pastor who professes to be a Lutheran. He makes sport of what he calls "cover-to-cover" Christians, and by that very token places himself among the rationalists, dissecting critics and Modernists, and outside the pale of *bona fide* Lutheranism. No wonder he failed sadly to tell us what Lutheranism really is! Besides, he makes the silly charge that Fundamentalists "worship the Bible." Now, we want him to name one Fundamentalist who is guilty of such bibliolatry; then we will ask the person he names whether the charge is true. Just name one, Dr. Wendell, please.

Now, Friend Reader, turn to a more pleasant subject. We solicit your attention to the advertising pages of this magazine for October, November and December, and ask you to read over carefully the advertisement of the Howard-Severance Company, 203 West Monroe Street, Chicago, Ill. They give a most satisfying description of *The International Standard Bible Encyclopedia*, which they publish. Notice that they have issued a new edition of this monumental work. The first edition, under the editorship of Dr. James Orr, was great and good in every way. Excellent as it was, many improvements have been added to the new edition under the editorial supervision of Dr. Melvin G. Kyle, so well known as a Biblical scholar and an archeologist. The new edition has brought information relative to the Bible up to date. Notable features: It is scholarly. The writers of the various articles are all specialists along the line of their contributions. Where will you find a list of more capable scholars? Then the writers are fair. They do not assert views without giving strong and satisfying reasons for the positions they take. But best of all, the work is evangelical. While the negative criticism of the Bible receives attention, yet the evangelical writers for this encyclopedia show wherein the negative critics are wrong and why and how the evangelical position can be maintained. This great treatise is precisely the kind of a work needed to counteract the baleful influence of the destructive critics.

Our advice now is that you, kindly reader, send at once to the Howard-Severance Company, and ask them to send you their book giving full particulars as to their easy payment plan for securing this monumental work. The

present writer would rather have less food on his table than he is accustomed to than to be without this treatise in his library. Every time he looks at it on one of the shelves in a conspicuous place, he has a feeling of joy that God has raised up men who are able to give such an invaluable work to the world.

The evangelical school of believers must not think that the rationalistic Biblical criticism has run its course and is dead. Here is a book written by a minister and published by a leading firm in which the author starts out by asserting that the Old Testament is merely a body of Hebrew folklore, "poetic, beautiful, but mythical and legendary." Listen to this: "The man Jesus undoubtedly lived!" This "minister" greatly admires Clarence Darrow. He also thinks a great deal of Kirby Page, and also of the young Russian atheist, Ida Vladivsky! However, he thinks that the Christian church "is necessary, but a nuisance!"

Comes along another book, entitled *An Emerging Christian Faith*, the author of which is a Presbyterian minister. Of this author the reviewing editor of an exchange has this to say: "That a man of intelligence holding the views expressed in this book should continue to minister in a Presbyterian Church constitutes a moral enigma difficult to solve." In this book the author explicitly repudiates Biblical infallibility and such doctrines as hell, the devil, the virgin birth of Christ and His second coming as described in the Bible. The said reviewer says that this author virtually rejects everything supernatural in Christianity. In fact, he regards Jesus Christ as "one hundred per cent human." Thus the day for outspoken Christian defense is not past, nor has the day for compromising silence arrived. We hope that the voices of the Princeton faculty will soon be heard "contending earnestly for the faith once for all delivered." A certain very important Personage said, "Let your light so shine before men."

Professor Michael J. Stolee's book, *The Genesis of Religion*, reviewed in another column, comes to us with no "uncertain sound." Such a book is distinctly gratifying in these days. It deserves more space than we have given it in our review. A few salient extracts from it will certainly be profitable. The author examines critically the various speculative theories that have been advanced to account for the origin of religion. One of them is that religion had its rise in fear. Offsetting this view, He quotes the following from D. F. Brinton's book, *Religions of Primitive Peoples*:

"Now if this emotion is alone sufficient to evoke religious feeling, why is that feeling absent in the timid lower animals? Why is it so feeble in so many cowards and so strong in many a hero?"

Other speculatists hold that "the sense of need" will account for the beginning of religion. To this our author replies: "The sense of need is apparently common to all animals. There seems to be no valid reason for any differentiation between the needs of the animals and those of man." Hence he thinks that some animals ought to be very religious. "Is there any proof of this in the animal world, or even a trace of it? No! Never has even the most intelligent chimpanzee shown any tendency to fetich worship, or made a god of some dead monkey gone before him, or been discovered clasping his hands in adoration of the rising sun."

The Freudian theory that religion is the result of the "erotic emotion" (that is, the sex impulse) is thus handled by B. C. A. Windle: "Apparently this theory is advanced on the ground that it is at or about adolescence that it often happens that genuine religious feelings are first awakened. That, however, is about the time that young people usually begin to think with intelligence, and it is a coincidence that it is also at the time when sex influences are likely to become effective." It surely is absurd to hold that religion emerges from the Freudian *libido*.

Over against Herbert Spencer's "ghost" theory, our author quotes Dr. S. H. Kellogg as follows: "It is not true that, as a rule, it is the most degraded tribes who are given to the worship of ancestors. Neither is it true that among such the idea of God is always dim in proportion to the development of ancestor-worship. Mr. Spencer needed to show that the worship of ancestors has been the universal historical antecedent of the worship of God. This he has not proved, and it cannot be proved."

Here is an important statement by Dr. Stollé, himself, which he makes after extended investigation:

"As a general statement we may say that belief in one Supreme Being is universal in Africa. Very often the idea of God is of a vague and abstract character; he is too far away to be influenced by human agencies. But they all recognize his existence. This impression is so deeply engraved upon their mental and moral nature that any system of atheism strikes them as too absurd and preposterous to require

denial. All the tribes have a name for God; and many have several names to designate His character and tributes." This statement furnishes further evidence of original monotheism.

It must be admitted that the Religious Book Club, Inc., is thoroughly modernistic. Recently they added to their editorial committee the name of Dr. Charles Clayton Morrison, the editor of *The Christian Century*, who is notable for his sympathy with Modernism. Sometimes, of course, he writes as if he were evangelical, and then flies off on a liberalistic tangent, just as you may expect a person to do whose guide is fallible human reason. One of the recent books added to the list of this Club is Shailer Mathews' *The Atonement and the Social Process*. If there is any real atonement in this book, we have failed to discover it by a careful reading. Looking over their selected list of books, we find that there is scarcely one which is not written by an author who is more or less modernistic. Among the commendations of their books which we find in one of their circulars, is a very eulogistic one by Rev. F. D. Adams, D.D., who is named as "President of the Universalist General Convention." A hint to the wise is sufficient.

The materialism of our day dates back many centuries—at least, many of the advocates of this philosophy lived long, long ago. Professor C. Leopold Clarke, in his recent book, *Evolution and the Break-up of Christendom* (reviewed elsewhere in this number of the CHAMPION), gives a brief summary of the history:

The genius of materialism is to seek in matter and the law of matter a sufficient explanation of all the facts and phenomena of nature. Thales, of the Ionian School, six centuries before Christ, and the earliest school of philosophy, believed that water was the "principle" of things, from which all grew and into which all were ultimately resolved. Anaximenes considered it to be air—and Heraclitus, fire. Democritus, a disciple of Leucippus, is credited with the first "wholly and exclusively materialistic philosophy," of which the fundamental basis was the "atomic" theory. Life was said by him to be produced by the motion of the atoms, of which the soul also consisted. Mind was a "phenomenon taking its origin from the mathematical constitution of certain atoms and their relation to certain others."

Epicurus denied that there were any marks of design or purpose in nature. Thus we see how ancient materialism is as a philosophy and that it bears the very earmarks that distinguished it in the hoary days of antiquity.



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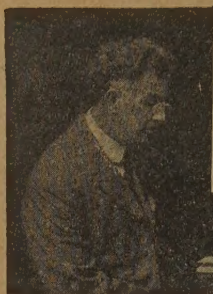
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